

TWELFTH YEAR OF PUBLICATION

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. XII. No. 3.

OCTOBER, 1933.

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Published Quarterly by the British College, 15 Queen's Gate, London, S.W.7.
from whom it can be purchased, or from J. M. Watkins, 21 Cecil Court, W.C.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.

U.S.A. Subscription \$2.75 Post Free.

Trade : E. Seale, 10 Imperial Arcade, E.C.

BRITISH COLLEGE OF PSYCHIC SCIENCE LTD.

Limited by Guarantee

Founded by the late J. Hewat McKenzie, 1920

Incorporated 1925

Registered Office : 15 QUEEN'S GATE, LONDON, S.W.7

Telephone: Western 3981

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Announcement of
PUBLIC LECTURES
ON THE
TWELVE LABOURS OF HERCULES

by

Alice A. Bailey

at Room 18, Caxton Hall, Caxton Street, London, S.W.1

on Thirteen consecutive Monday Evenings

at 8.15 p.m.

Admission One Shilling

First Lecture Monday, October 16, 1933

MRS. BAILEY is giving a series of thirteen public lectures on Monday evenings at 8.15 p.m., beginning October 16, 1933, in Room 18, Caxton Hall, Caxton Street, London, S.W.1. There will be no lecture on December 25, 1933, and January 1, 1934.

The subject for the series will be "The Path of the Soul through the Twelve Signs of the Zodiac," with special application to present world conditions and their astrological significance and also to the life of the individual aspirant in relation to his particular problem. Each lecture is a complete unit.

These lectures will include a consideration of the Twelve Labours of Hercules. Each labour will be related to the individual and group problems now facing our Western Civilization, and to a sign of the Zodiac. The twelve signs with the three constellations allied to each sign present a drama of unfoldment of peculiar significance at the present time. Mathematical, academic and horoscopic applications of astrology will not be dealt with as Mrs. Bailey will confine herself to the esoteric and spiritual aspects.

OUTLINE OF LECTURES

- Lecture I. October 16, 1933
The Zodiac and the Soul.
- Lecture II. October 23, 1933
Capture of the Man-eating Mares, in Aries.
- Lecture III. October 30, 1933
Capture of the Cretan Bull, in Taurus.
- Lecture IV. November 6, 1933
Gathering the Golden Apples, in Gemini.
- Lecture V. November 13, 1933
Capture of the Doe, in Cancer.
- Lecture VI. November 20, 1933
Slaying the Nemean Lion, in Leo.
- Lecture VII. November 27, 1933
Seizing the Girdle of Hippolyte, in Virgo.
- Lecture VIII. December 4, 1933
Capture of the Boar, in Libra.
- Lecture IX. December 11, 1933
Killing the Hydra, in Scorpio.
- Lecture X. December 18, 1933
Killing the Man-eating Birds in Sagittarius.
- Lecture XI. January 8, 1934
Carrying Cerberus from Hades, in Capricorn.
- Lecture XII. January 15, 1934
Cleansing the Augean Stables, in Aquarius.
- Lecture XIII. January 22, 1934
Capturing the Oxen of Geryoneus, in Pisces.

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Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Editor : STANLEY DE BRATH, M.I.C.E.

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15 Queen's Gate, London, S.W.7.

Appeal for Fund for "Psychic Science"

At the Council meeting on July 26th, details were given of the receipts and expenditure on the Quarterly Transactions, and in view of the value attached to this magazine Mrs. Devenish generously offered £10 contingent on 250 members subscribing £1 each to reduce the overdraft at the bank. Whilst heartily thanking those members who have subscribed, we would mention that this number has not been reached and we hope that those who appreciate the magazine will do their best to keep it alive.

Another member of the Council has offered to supplement every £25 received by adding another £1.

We most cordially thank the many members who have generously contributed to this fund. As Editor I much regret to have to make these appeals, but I would point out that the matter is one which could be dealt with if all who feel that they have benefited by the journal would exert themselves to increase its circulation by recommending it to their friends. Its steady endeavour is to establish a sane and sober Spiritualism depending on principles which are too often disregarded by those who do not recognise that true principles are the only guide in life.

S. De B.

Quarterly Transactions

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EDITORIAL NOTES

It will be noticed that the present issue contains no photographs or illustrations. The College regrets this, but the necessity of reducing costs to the utmost possible limit is the very simple explanation.

In addition to the gallery of portraits of notabilities in Psychical Research, we prefer, when possible, to use a diagram or a photograph to elucidate an article, rather than to give pages of description which are but rarely perused with sufficient care to make them really descriptive. This we must forgo until the present stringency is past.

That the influence of Spiritualism is extending in the world at large cannot be doubted, despite its degradation into mere fortune-telling among those whose minds are of that low order. Distinguished men of science, such as Sir Oliver Lodge, Professor Fraser-Harris, Professor MacBride and Sir Arbuthnot Lane, in Britain, Dr. E. Osty and Professor Richet, in France, Signor Bozzano and a whole group of scientists in Italy and Germany, are but a few of a large number of men who are prosecuting researches into the new science of Metaphysics, which is the foundation for philosophic Spiritualism. There is a growing tendency to disregard mere phenomena and to look to the moral aspects of the subject.

The publication of such books as Dr. Norman Maclean's *Death Cannot Sever*, and others by clergy of the Church of England and the Free Churches, indicates the increasing perception of the clergy of the importance of the movement.

Hartmann's *International Directory of Psychic Science and Spiritualism* gives 2,800 names of men and women prominent in the movement in the U.S.A., 980 in Europe, 1,050 churches

and libraries in the U.S.A., 420 in Europe, and 490 firms which have published works on the subject.

There are 33 prominent Societies in Britain alone. Publications of these societies are many, 21 in England, 17 in France, 7 in Germany and 28 in the U.S.A. Now as to the name, "Spiritualism."

The *Century Dictionary* gives under "spirit" (p. 5,840, Vol. VII): "The principle of life conceived as a fragment of the divine essence breathed into man by God. In Biblical and theological language the spirit is the highest part of human nature and most akin to the divine, connected mediately with the body through the soul."

Under "soul" it states (p. 5,781, Vol. VII) that soul is "A substantial entity, believed to be that in each person which lives, feels, thinks, and wills. Animals also, and even plants, have been thought to have souls." ..

These are the fundamental starting-points of Spiritualism—the doctrine of the existence of spirit as distinct from matter. This is philosophic and covers the whole ground. Psychical Research deals with the purely experimental aspects of the subject. It seeks Truth on that basis only: Goodness and Beauty are outside its scope.

The National Spiritualist Association adopted the following definitions on October 24th, 1919:

1. Spiritualism is the Science, Philosophy, and Religion of continuous life, based upon the demonstrated fact of communication by means of mediumship, with those who live in the Spirit-world.
2. A spiritualist is one who believes, as a part of his or her religion, in communication by means of mediumship with the spirit-world and endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communion.
3. A medium is one whose organism is sensitive to vibrations from the spirit-world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of spiritualism.

"Spiritualism is a science" because it investigates, analyses,

and classifies facts and manifestations, demonstrated from the spirit side of life.

"Spiritualism is a philosophy," because it studies the laws of Nature both on the seen and unseen sides of life, and bases its conclusions upon present observed facts. It accepts statements of observed facts in past ages and conclusions therefrom, when sustained by reason and by results of observed facts at the present day.

"Spiritualism is a Religion," because it strives to understand and to comply with the Physical, Mental, and Spiritual Laws of Nature, which are the Laws of God.

WHAT SPIRITUALISM IS AND DOES

It teaches personal responsibility :

It removes all fear of death, which is really the portal of the spirit-world.

It teaches that death is not the cessation of life, but mere change of condition :

It teaches not that man *has* a soul, but that man *is* a soul, and has a body :

That man is a spiritual being now, even while encased in flesh :

That as a man sows on earth he reaps in the life to come.

That those who have passed on are conscious—not asleep.

That communion between the living and the "dead" is scientifically proved.

It thus brings comfort to the bereaved, and alleviates sorrow.

.

Now let us see how this works. It does work in thousands of humble homes, but it is necessary to show some outstanding example.

His Imperial Highness Alexander, Grand Duke of Russia, writes in Hartmann's *Directory*, p. 154, as follows :

"I had in life everything which, according to current ideas, represents the greatest happiness. I had power, limitless means, not knowing the value of money, I had a position which placed me above any laws, the fate of men depended on my word or gesture : but the great Revolution

broke out and on a certain morning I awoke to the realisation that I had nothing. I had lost all and had been deprived of all the so-called blessings of life.

"Every material-thinking man would have felt himself deeply miserable, but for the first time in my life, I felt full freedom from the useless burdens which attached me to earth and bent me to it. More and more was I absorbed by the feeling of true, cloudless happiness.

"How did it happen? The reason was, that having lost everything, I had not lost my soul, which being freed from captivity began to talk in me and to me. It raised itself above the trivialities of life and assigned to me ways of that real happiness which is the result of following the fundamental law of the world—the law of love in our spiritual and material life.

"When we follow the law of love, of which Christ was the Revealer, we give our soul the possibility of getting into contact with the superior powers, and with the Supreme Power which we call God. That is the way on which the revaluation of all the seeming values takes place, on which the true values come into play and on which we are led to true freedom and true happiness.

"It is essential that we form an organisation which will unite women and men who place the interests of spiritual development and the domination of persons who think along these lines. One must create a new centre of the spirit in current daily life as the principal point of their existence. This organisation must have as its first aim the spiritualisation of the educational system and then adapt it to the development of a spiritual character.

"The inter-murder *en masse* which is called War, must be disavowed and prevented in the future by the inculcation of peace-ideas in the education of the child. This can only be done from the standpoint of recognising the rights of the soul and the spiritualisation of our life on the basis of the law of Love."

If all spiritualists fulfilled these conditions, there would be small need for colleges. But this is far from being the case.

What we specially need to recognise is that this law of

Truthfulness means far more than to tell no lies or to practise a personal virtue that claims a personal reward. It is to "do the truth," as St. John puts it, in all our actions, social, commercial, political, and literary. It is a law which works automatically and consequentially in the world. It brings what our Lord called the Kingdom of God—the rule of the Spirit in all hearts. It works out in history—every act in the drama is produced directly and inevitably by the character of the men who put political forces into action. I have shown this in my book, *The Drama of Europe*. We are apt to think of Truthfulness, Clean life, and Kindliness as personal "virtues," or even to imagine that they are "merits." They are not. They are the lines of our growth and development, automatic and inevitable as gravitation. That is, they are true laws of nature, independent of all human interference. Our notions of "merit" falsify the idea. We are either gaining life or losing it; either working for or against the Kingdom. Spiritualism as taught by the College is accordant with all that is established in philosophy and in science. "Love" is too often represented by a number of comfortably-off women in a large room hoping to reflect the divine affection and get rid of their own sick headaches at the same time by the communal ecstasy of holding hands. It is scarcely possible to feel personal affection for the Eternal Spirit that fills all space and all time; we are much too small for any such feeling. The Greeks, who were much more accurate thinkers than we are, had four words where we have but one: *Erōs* for the love of the body; *Philia* for the love of the things of the mind; *Storgē* for human compassion; and *Agapē* for the love of the spirit. This last is not a transitory emotion, but a principle of conduct which leads men to do the truth. St. Paul so uses it in 1 Cor. xiii—the "more excellent way"—which is better than Wisdom, better than Science, better than Faith, better than all the Gifts of the Spirit which he has just enumerated, most of which are repeated in our own day. It is the Law of spiritual development, as Sir Oliver Lodge has clearly shown in his last book, of which a review will be found in this issue.

I quote the words here following from a book written by the Reader in Economics in the University of Oxford and member

of the Economic Advisory Council, published in 1932. He says :

“ There has been in the past two decades throughout the world, a tremendous advance in productive power—a much greater advance than ever before in history, not excepting the period of the Industrial Revolution. This advance has extended not only to manufacturing industry, but to agriculture as well ; so that on all hands the world is able to produce and exchange goods and services in greatly increased abundance. This improvement in productive power has everywhere outrun by a long way the growth of population. It has been a real development of the productive value of almost every kind of human labour by hand or brain. Obviously such progress in productive capacity ought to be clear gain. It ought to enable the world to live at a greatly improved standard of life, and at the same time to enjoy a more abundant leisure. . . . We ought all to be spending our time learning how to make the most of a higher standard of life, instead of queuing up at the employment exchange or the soup kitchen or writing dismal books about the dismal economic outlook. . . . The trouble is not that the goods are not required, but that the people who need them cannot afford to buy them. Millions of men and women can find no work, and thousands of factories are standing idle because those who control them can find no means of selling their products at a profit. No one even attempts to deny that this situation is at once ludicrous and tragic. . . . The fault is not in man's productive skill, but in our failure so to organise as to take advantage of these indisputable benefits.

“ The sole end of all economic activity is the promotion of human happiness, primarily by securing the largest possible production of wealth consistent with men's demands for leisure and reasonable conditions of work, and for the best possible distribution of the wealth produced. These are the standards by which it is necessary to judge the success or failure of any economic system. These standards we must keep steadily in mind.

“ We can therefore rule out of court any one who argues that the world is really producing too much. For the

economic system is made by man and is capable of being re-made to serve man's needs. Not to believe this is sheer despair of human reasonableness and common-sense., Whether the new order is to be capitalist or not, we can say confidently even at this stage that it must be a world-order, and that the attempt of separate countries to shelter from the economic blizzard by a policy of national exclusiveness is bound to mean chaos and collapse."

In other words, the fiscal situation is such as to *compel* us to think on world-lines, that is on lines of universal brotherhood in no sentimental sense but in actual practical action. The nations will have to take part in building up for themselves an organised world-system based on the reconciliation of national, rather than on the protection of vested, interests. This is the recognition of the Law of Spiritual Consequence. As we sow, so shall we reap.

I appealed to my friend in the Unseen to tell me, or to bring a Teacher who would tell me, what specific remedy should be applied to the sickness of the world. The answer came :

"I saw this in your mind; I am afraid I am powerless in this and if a Teacher would or could come, the world would not take it from him. It is only by proving by experiment that methods are wrong, that men will see. This chaos is far too big a subject for you to attack."

It is not the function of Spiritualism to propose specific remedies for the present situation. That any effective remedies should be in accordance with its principles will suffice. It is for men to apply those principles of genuine Spiritualism, which are identical with the teachings of Christ. If they do, order will succeed to chaos, and disarmament will be possible. Till then, to disarm is to invite the despoiler.

STANLEY DE BRATH.



THE LAW OF SPIRITUAL CONSEQUENCE

PART II

The previous brief sketch has indicated the ground for inferring an unseen intelligent agency omnipresent in all the phenomena of life. That agency is immanent in the Universe and in the individual for the production of normal phenomena. It has also been shown that there are supernormal phenomena that amount to proof of the living soul.

Are the supernormal faculties possessed by that soul, limited to its incarnate state? Does it survive the death of its vesture?

OBJECTIVE PHENOMENA

This division of the subject-matter includes all in which there are permanent tangible traces of supernormal action. These are:

1. Telekinesis, the movement of material objects without physical contact, recently proved mechanically by Dr. Osty in Paris.
2. Ectoplasmic materialisation of human forms (partial or total) occasionally recognised; the partial materialisations showing delicate skin-markings which are normally used by criminologists for identification by finger-prints.
3. Hyper-physical photographs, also involving portraits of deceased persons; and,
4. Automatic writing.

Had I not myself seen every one of these phenomena under test conditions I should not dare categorically to affirm their real existence, though I do not expect my testimony to add anything to that of the skilled experimentalists whose works contain the detailed proof of these things. They will all be found in Professor Richet's admirable compendium of facts,* or in other classical authorities on the supernormal.

A consideration of these would lead us into the side-issue of After-life conditions. It will suffice here to say that the existence of the incarnate soul possessing, even in germ,

* *Thirty Years of Psychical Research* (Collins).

qualities of the kind indicated, implies the survival of which the objective phenomena supply much evidence.

In this connection it will have been noted that in human beings, the supernormal faculties have totally different characters from those of animals—they are personal, not common to the race; they have no apparent relation to the continuance of the species, and they are not exercised through the normal use of the senses as in animals, but in abeyance of that normality. They concern the evolution of soul, not of body, and they certainly seem to be preparatory to another more advanced state.

But survival, however important, is here a side-issue; the question is now—Does the Immanent Creative Power manifest in the phenomena of organic life, show the same directive agency in the spiritual as in the bodily development of mankind? The answer involves the idea of God and His Government of the world.

Hitherto the concept of such governance has been by supposed “interventions.” Can that notion be replaced by uniformity of the Divine action, i.e., by a higher Naturalism?

Taking the Bible as it stands, and in full view of the facts of its human compilation, and the inclusion of allegorical, figurative, and even fabulous details in the Sacred Narrative, it does show the development of a typical nation under the operation of the very definite uniformity of direction which I have called the Law of Spiritual Consequence.

That Law, moreover, was in no way limited to that nation, but is uniform for all nations and in all historical time; for Character is the prime cause of all social and political events, and therefore of national and personal evolution and destiny.

There are interventions, but they are not of the kind that literalism supposes—the dividing of seas and rivers, shedding of manna, hailstones and fire from heaven, and the like, which have provoked justifiable scepticism. These are mainly representations according to the ideas of the time. The actual interventions arise from the real existence of a spiritual world. Every prophet is an intervention. The Coming of Christ was an intervention, the question of the Virgin Birth quite apart. Every act of grace is an intervention. But these occur under spiritual laws whenever conditions admit of their realisation:

they are the occasional human response to a continuous environment.

REPRESENTATION

But there is one point that must be made clear from the outset. If in the realm of physical Nature we can only judge of things as they affect our senses, and not as they are in themselves, with manifold radiations of which those senses tell us nothing, much more is that the case in regard of spiritual things. They *must* be represented by phenomena, and they can only be described in language drawn from time and space.

Every "doctrine," every description, can only be relative to the mentality of the men who put it forward. It *must* be "anthropomorphic," it cannot be anything else. Spiritual things can only be represented symbolically, even when the description seems most literal.

Moreover, Eastern criteria differ radically from those of the West. The Western mind is careful of accuracy in details and dates: the Eastern thinks these of little moment. He is concerned with the spiritual idea; and a downright fable like that of Balaam's ass, or a drama such as the Book of Job is to him just as good as prophetic enlightenment. Flat contradictions do not offend him. All things occur by the Will of God in a certain sense, therefore he refers to that Will in what seems to us a most immoral way, as "hardening the heart" of one instrument and enlightening another.

The above mode of interpretation is not by any means new. Origen, whom Harnack considers "the most influential and distinguished of all the theologians of the ancient Church with the possible exception of Augustine," treated the Scriptures "on the basis of a matured theory of inspiration in such a way that all their facts appear as the *vehicles of ideas*, and have their highest value only in this aspect. That is to say, his gnosis neutralises all that is empirical and historical, if not always as to its actuality, at least absolutely in respect of value. The most convincing proof of this is that he takes the Immutability of God as the regulating idea of his system"

(*Encycl. Brit.*, Vol. XX, p. 272).

Had this mode of interpretation that comes to us from the first half of the third century, been generally received, the

Bible could never have come into conflict with any discoveries in physical, biological or archæological science.

No one should be mis-led by this interpretation of the facts. The original documents, whatever they may have been, were written and compiled by Easterns, men moreover who not only thought the earth to be the whole universe with sun, moon and stars as attendant lights, but represented the Creator as sitting above the blue and directly ordering earth's affairs specially for Jewish benefit. They also entirely believed in Magic and in classes of semi-human angels and devils. Their whole language was based on these ideas. To them a magical procedure was just as likely as a natural one.

This does not make the Bible false. It only explains its diction. The Garden of Eden, Adam and Eve, the Flood and Noah's Ark, the destruction of the Cities of the Plain, Balaam's talking ass, Jonah's whale, Joshua's arrest of the sun, and many another tale are now seen to be pure fabulation, but always with the idea of demonstrating the providential care for the Hebrews. They were implicitly believed by the compilers. Great masses of information are also dramatised in the narrative according to the ideas of the time. Nevertheless the record is in the main true, and the development of the nation can be traced throughout. It is true that the stories are "vehicles of ideas"—of spiritual ideas—that is, ideas which pertain to the functions of the directing mind or the spirit. They constitute a most valuable record of the increasing perception through the ages, which culminates in the Book of Wisdom which has nothing to do with Solomon, but represents the best Hebrew ideas of 150 B.C., when the completed Old Testament was given out to the nation. No other Sacred books are written on the same lines.

It would seem that the fabulous details are precisely those which most persons imagine to represent the Old Testament. In the 16th and 17th centuries all that fabulous matter was held to be literally true, and is still so considered by persons whose religious opinions are founded on the Church Lectionary.

In the ensuing pages will be found the outlines of a rational interpretation on Origen's principles.

Some may think that in taking the Jews as typifying that Law, I am guided by some "religious" preference. That is

not so. I take the Bible as the handy compendious history of a typical nation, and for no other reason.

THE HEBREW TRAGEDY

Professor S. M. Dübnow in an *Essay on the Philosophy of History*, published by Macmillan in 1903, says :

“ If ever the time comes when the prophecies of the Hebrew Seers are fulfilled, and nations no longer raise the sword against nations ; when the olive leaf instead of the laurel adorns the brow of the great, and the achievements of noble minds are familiar to the dwellers in cottages and palaces alike, then the history of the world will have the same character as Jewish history. On its pages will be inscribed not the warrior’s prowess and his victories, but the progress of culture and its practical application in real life.”

This quotation strikes the key-note in the history of a people which alone of all the nations of the earth has lasted from the dawn of history to the present day ; for it emphasizes the spiritual elements “ without which history is a shell without a kernel, and such is almost all the history extant in the world ” (Macaulay).

In that nation were latent great powers of intellect and perception of spiritual principles which, whether we acknowledge them or not, determine the course of events. The Jews are not a political or racial entity, but are held together by a spiritual tradition. Through them both Islam and the religion of the Western world has actually come ; and the metaphor of the “ Chosen People ” only expresses an undeniable historical fact.

For their early history we are entirely dependent on the Bible, illuminated by archæological monuments and psychological laws. The historical fact that the Old Testament was compiled and edited between 457 and 150 B.C. by the predecessors of the Massoretic schools, from original material long since lost, is now generally accepted by scholars ; and this makes it obvious that any “ inspiration ” must be of the nature of moral enlightenment (a) of the original writers, and (b) of compilers.

THE LEGENDARY PERIOD. ABOUT 2,000 TO 1,300 B.C.

The legends and folk-tales of a nation reveal the quality of its mind. It is not by chance that the Scandinavian legends turn on force and riches, Greek on Nature, Irish on fairies, and Bengali on cunning.

From the very first, two essentially spiritual elements predominate in the Hebrew legend. It begins in a psychological revelation. To Abraham came a "vision of the night" which he felt to be a message from God. This message was in three parts—Gen. xiii, 1-9; xv, 1-21; xvii, 1-14.

Much courage and trust in its verity was required to obey it. Then, as now, the man who should renounce his prospects in obedience to a vision, would be considered as barely sane. Visions might be talked of and wondered at—but acted on . . . !

He trusted the inward light, and it was "counted to him for righteousness."

He migrated to the south, taking flocks and herds with him—a wandering herdsman living in a tent. He may be an eponym, but that does not affect the dramatic verity. To him and his successors were given no law, no creed, no priests, no Temple. Religion meant to "walk before God," to be honest, just and clean in daily life. At the outset of this dramatic story, this attention to the voice of conscience and obedience to Will of God are given as the cause of prosperity and the origin of a great nation. There can be no abiding peace, because there can be no common ground of goodwill among men, except the general practice of those virtues. That peace and happiness follow naturally and by direct consequence on Justice, Honesty and Truthfulness among men, is the *fact*. That fact is stated in the *form* of a Promise. The Promise is cast into the form of a Covenant between the Creator and the created. It can be understood by the simplest of mankind; but it is childish to imagine that the legend means a verbal agreement between the Deity and a particular man. To turn the drama into history is to make it a falsehood—it is the dramatic representation of a great spiritual fact which could not be otherwise understood by those who were to carry it into practice. Right action *does* produce prosperity. Belief in the God of Truth *does* produce truthfulness; and if all our politics were just, honest

and truthful, that and nothing more, we should be not far from the Kingdom of God. That the same right-doing brings the same prosperity in all lands is one standing proof of the Unity and Righteousness of the Power behind Evolution. The Unity and Righteousness of God are the two spiritual elements which pervade all Hebrew legend. They are the Watchwords of Israel.

The Chaldean deities of Abraham's country were many—spirits of Air, Water, Earth and Fire—there were Gods of Power, Beauty, Eloquence, and the like. God is one. He is also revealed as before all things Righteous. He made the world in, for, and by Righteousness.

"In righteousness" because there is an inner principle directing evolution from good to better. "For righteousness," that all physical Nature should subserve the development of a noble race—the evolution of a spiritual being. "By righteousness" because all was made and is being made, by that Divine "Word," the inspiring Reason or *Logos* "without Whom was not anything made that was made," the Power that makes for Righteousness, because opposition to His laws surely brings degradation and decay. It is the Law of Spiritual Consequence.

I have written a book—*The Drama of Europe*—in which I have shown that this same law is prevalent throughout European history. In Rome, in Hellas, in the Tribal Wars, under the Feudal System, under Absolutism and in the Revolutionary Period, the same consequences ensue on neglect of the primary duty of mankind. It is the great Tragedy of History.

In the early Hebrew period, history and legend are inextricably intermingled. Sometimes the kernel of fact that gave its form to the legend can be seen; sometimes it is untraceable. For instance, tropical rivers like the Nile sometimes change their course by a few miles through fermenting marshes. To my own knowledge this happened on the Indus. The river brought down a putrid red silt. The people said "Pani khun ho-gaya" (the water has become blood) and they dug holes by the side of the stream as the Egyptians did, to get water filtered through the soil. So with the overwhelming of Pharoah in the Red Sea. They were used to the tideless Mediterranean and when they saw a great stretch of bare shore, they pushed

on and were overwhelmed by the returning tide. The original form of the "miracle" is seen in Exod. xiv. 21, where the cause of the tide is referred to as "a strong east wind," the exaggerated form in the next verse, is physically contradictory of the first, and that again is a dramatic form of representation, natural when, centuries later, the writer wished to bring out the Divine protection.

The story of the Wanderings is entirely legendary and often contradictory, but three points were absolutely necessary to the future of the nation :

1. National discipline and order ;
2. National allegiance to the One God of Righteousness and consequent separation from the surrounding tribes ;
3. Clean family life.

It was a minor matter that their notions of God were extremely crude. It was a minor matter that their raids were as cruel and bloodthirsty as those of an African tribe. Progress from savagery must always be gradual ; but the three articles of progress were vital. The typical episodes narrated are therefore closely connected with these three vital points.

As a boy, I used to wonder wherein lay the attractions of Idolatry—why they should wish to worship many gods. The truth, of course, is that these Syrian "worships" were festivals of wild excess—indecent naked dances, intoxication and revelry, and horrible human sacrifices. These appeal to the wild beast in man. Boys sometimes take pleasure in nakedness, indecency and cruelty. Lunatics "break out" in the same way. Insensate cruelty, fire-raising, and destruction are the invariable accompaniments of mob-rioting. These Hebrews found the way of peace and the law of God, dull : they wanted excitement instead of self-restraint.

Moreover, the future of every nation depends mainly on its women, for it is the Mother who instils the first notions and habits that are so abiding. The Almighty has seen fit to make sex the fundamental machinery of evolution and the basis of altruism. Sexual licence results in the most insidious of all diseases, and in the destruction of that healthy family life in which social and national permanence are rooted. Only Hebrew mothers could maintain the religious sense ; Canaani-

tish mothers would inevitably transmit Canaanitish traditions and habits. This was the quite obvious reason for Jewish separateness.

Quite the most interesting part of the Book of Deuteronomy, which modern Jews call The Law of the Retrospect, is contained in the chapters (viii, xxvii to xxx) in which there is set before the people the Two Ways—the Way of the Blessing and the Way of the Curse. Moses is represented as recounting the desert training of forty years past—that they have been humbled and chastened and taught that “Man does not live by bread alone,” that well-being, health, and strength are not dependent only on food, but on an upright and healthy soul; that they were not to count on being God’s favourites, that they have been chosen for a great purpose, and if they forget that duty they will surely perish.

It is quite immaterial whether these words were spoken by Moses or not. The drama refers them to him, but whoever wrote them, they are true. They are true for each one of us, now as then. The Eternal Love is over us helping, guiding, strengthening, and forgiving, while we are on the whole trying to do our duty. But if we neglect that duty and give ourselves to falsehood, idleness, luxury, and uncleanness we shall surely perish.

We need not imagine that Love will be too weakly kind to destroy, for it is the Power behind Evolution, and works by the inevitable Law of Consequence. The Governance of God is by living agencies, and by spiritual laws as real as physical laws, giving life and strength and wisdom with consequent prosperity; or destruction by feebleness, disease, and misfortune that are the direct result of human acts. This governance is of course represented as direct personal visitations, and could then have been represented in no other way, but it is high time that this childish literalism should cease to blind us to realities.

Moses goes on to foretell the future of the nation. Prophecy is a reality of which many modern instances could be given, such as the very definite prophecy of the Mahdist revolt of 1896. In *Blackwood's Magazine* for August, 1910, Colonel Percy Machell, C.M.G., Inspector-General of the Egyptian Coastguard department, tells how at Tokar in 1892, six years

before the battle of Omdurman, some of the prophecies of Sheik Hassan el Merghani, revered throughout Egypt for his prophetic gift, were repeated to him. The revolt was foretold in great detail, which he gives, and it was all fulfilled to the letter, even to the locality of the last battle, of which the sheik said, that "after the final battle the plain of El Kerreri would be covered with skulls as thickly as stones."

In Deuteronomy are enshrined two great prophecies—that of Chapter xviii. 15 to 19, which was fulfilled at the Coming of Christ; and the second that of the Dispersion and Restoration. The Dispersion began at the siege of Jerusalem by Titus; it has ended in our own day, though (as always is the case) not after the manner expected.

Moses' prophecy was less the foretelling of events than the enunciation of a principle acting on nations which in their prosperity forsake God and on individuals that forget Him, not by omission of certain rites and ceremonies, but by forgetting the principle that God is the Source and Origin of all life, and therefore of moral as well as of physical evolution. To put some self-evolutionary theory in place of that, and to think that we can make right or wrong by the votes of majorities, is to forget God in the real and fundamental sense. Not that human remembering or forgetting can affect God in any way, but because the growth of the world is to be towards the better and not to the worse. Those who offend against its true evolution, those who rebel and undo, the false-hearted, the selfish, and the unclean, must be weeded out by failing national spirit, loss of intelligence, of wisdom and of counsel which leave them a prey to the enmities they themselves have provoked.

All the subsequent history of the nation—the period of the Judges (about 1500-1000 B.C.), of the Monarchy (1,000-933 B.C.), of the Divided nation (933-722 B.C.), of the Captivities (722-536 B.C.), of the Restoration, the period of Legalism (536 B.C. to A.D.70), all show the events proceeding from natural causes set in operation by the mentality of the nation, and affected also by the persistent prophetic warnings due to personal spiritual enlightenment. In a certain sense these latter were "interventions," but not as ordinarily understood.

Absorbed as we are in schemes pertaining to our personal,

political or social ambitions, we do not in the least realise the degree to which a soul indifferent to all these things and anxious only to get into touch with permanent truth, can come into tune with the unchanging, encompassing Spirit. This was the rôle played by the prophets.

The soul of man has infinite potentialities, but the limitations of Time and Energy restrict each man to one line of development. The Indian ascetic reduces his physical wants almost to zero and gains extraordinary hypnotic powers. Moses devotes his whole soul to his people and becomes the greatest of the prophets. Saul of Tarsus hears the voice of the living Christ, receives the Gospel direct from Him (as he tells us on oath to the Galatians) and acquires an intellectual stature and a spiritual insight that dominates the ages. The ordinary man who devotes his whole energies to material wealth develops scepticism and sclerosis! Each reaps as he has sown.

The period of tribal war recounted in the Book of Judges was one of great back-sliding. In the absence of books it was quite natural that whatever elementary version of the Law there may have been, should fall into disuse except among the few families that were the salt of the nation. Had the practice of the rites been general, each generation of children would have been well-acquainted with the national tradition. The omission of these produced the natural result—the people forgot their religion in times of prosperity and only remembered it in times of trouble. There are many indications of widespread wickedness and great disorder (Judg. xix., xx and xxi). Every man carried his life in his hand and there was no justice for the weak. Many families intermarried with the Canaanites and adopted their customs. Federal unity is easy for those who have the same moral principles; it is impossible for those who have not. The only possibility of progress for the Twelve Tribes lay in a regal authority.

Samuel was an inspirational clairvoyant of a high order, though he received money for the use of his seership in ordinary matters (1 Sam. ix. 6-9, and x. 2-9). He was an old man and averse to change. He laid down his authority as Judge, reciting only that his Judgeship had been pure and righteous, and giving a warning to the people that they must not imagine that by putting the whole strength of the tribes under one

authority they would become a great nation. He warns them that if they do not keep to the right way, but should do wickedly, they would be consumed, both they and their king.

The united monarchy lasted only about seventy years, though the regal system once adopted was permanent. The chief event was the building of Solomon's Temple. This was much more than giving the nation a centre round which to crystallize; it was the means of freeing religion from its swaddling clothes, it was the symbol of the Hebrew mission.

No crime is greater than that of a ruler who turns aside a nation from its true line of development. In the reigns of David and Solomon the perceptions of national destiny were growing, understanding was clearer, the disposition to idolatry was less. The Temple was becoming the centre of national worship, and in the course of a few generations the national destiny might have been worked out in prosperity and peace.

By the revolt of the Ten tribes this was cast aside, and the abandonment of their religion led naturally to intermittent civil wars, and these again to their ruin in the changing conditions of the Middle East.

Palestine lay, a little buffer state, between the powerful but declining kingdom of Egypt on the south and the growing Assyrian empire on the north. It might, like Switzerland in a later day, have maintained its independence by the unity and valour of its sons in their rocky hills. Instead of this, the discipline of the Law had vanished, the new generation had never learned its precepts nor practised its rites. So, thirty-six years after the schism, it came about that "for a long season Israel had been without the true God, and without a teaching priest and without law (2 Chron. xv. 5), and in consequence, "there was no peace to him who came out or to him who went in, and nation was destroyed of nation and city of city." The Ten tribes disappeared in the general Semitic population of the Nearer East.

Under these circumstances the greatest interest attaches to the conflict between the prophets who sought to bring the nation back into the right way on the one side, and the priests of Baal in the northern kingdom and the official priesthood in the southern, on the other.

The whole story may be read between the lines of Amos,

Hosea, the first and second Isaiah, Micah and Obadiah. It is a story of civil war, luxury, depravity and crooked politics vacillating between dependence on Assyria on the one hand and Egypt on the other. After the revolution that established the Babylonian dynasty, Jeremiah became a pro-Babylonian, and the rejection of his counsels led to the final catastrophe, the second deportation (2 Kings xxv. 4-21).

The turn of the tide came with the Persian conquest and the return of part of the captives under Ezra and Nehemiah. Many who had lands and houses in Babylon were not Zionists, exactly as to-day. The fulfilment of the warnings of the prophets, and perhaps contact with the larger civilisation of Babylonia, seem to have worked on the national mind, so that we hear no more of lapses into the Syrian rites.

The era of Legalism began. The Schools set about collecting the scattered MSS. of the Law, the Prophets, and the "Sacred Writings," which are the three parts of the Hebrew Bible. For three centuries the work of editing the Sacred Text continued. It is the only sacred book in existence which is based on the actual history of the nation that produced it.

In this period would seem to have originated that interpretation of prophecy that led to an anticipation of the Messiah as a temporal king who should exalt the Jews to the headship of the human race. Legalism was the minute observance of every tittle of the Law of Leviticus which prescribed the distinction between "clean" and "unclean" meats, Sabbath observance, and regulations so minute that they were only possible to men of leisure. The Pharisees clung to them.

This materialistic interpretation was, *in fine*, the reason for the rejection of Our Lord's ministry and teaching.

That teaching was primarily directed to the establishment of the Kingdom of God there and then, and it still implies the same here and now. Jesus claimed from the very first to be the Messiah, but only to the Samaritan woman was it safe to say so; to the Jews it would have been an incitement to insurrection. He claimed the Messiahship, but his kingdom is not of this world. By many parables he set forth the meaning of the Kingdom of God. It is like broadcasted seed growing in the hearts of the just; it is like growing corn along with the tares which must be left to the harvest; it is a slowly-spreading

leaven ; it is like a pearl of great price ; like treasure hid in the heart ; it is like a net sweeping the seas of Time. It comes without pomp, circumstance, or " observation." He called for a change of outlook, a change of heart. It was supported by " signs " of spiritual power.

But fixed ideas are so powerful that even on that last pathetic journey to Jerusalem, his most intimate disciples were disputing which of them should have the highest places in the new temporal dominion that they anticipated. Not till after the return from death did they understand the stupendous change involved in the recognition of the Spirit they were of.

In one of the books from which I have quoted, the writer says :

" If the diverse kinds of supernormal cognition were attributes of one single mind, their possessor would excite the stupefied amazement of other men. His body would be permeated by his consciousness in the smallest action of its tissues and all the vicissitudes of its future development. At any moment the succession of events that weave the web of his personal life would be accessible to representation in his consciousness as memories are in ordinary thought.

" Neither his birth nor his death, nor the field of direct and indirect sensorial perception would limit his environment in time and space. . . . The human beings he might meet would reveal to him by their mere presence, their thoughts of the moment, the secrets of their intellectual, moral, and organic personalities, of their relations with others, and the knowledge of their whole surroundings, both persons and things. . . . He would know and could tell, the details of events happening at great distances from himself. . . . He would know the actualities to be realised in the future. . . . Such a being, superhuman to our ideas, . . . is nevertheless a logical possibility, since he would be no more than the possessor of all the latent psychic powers whose different phenomenal forms are found isolated and scattered. (Osty, *Supernormal Faculties in Man*, p. 62.)

Well ! Jesus showed every one of these faculties, as reference to the Gospels will easily show, and, in addition, he had a power of healing far exceeding any later manifestation of the kind, though many lesser instances are known. He showed

also a love so amazing and tireless, a wisdom so penetrating, and a courage so dauntless, that he has been hailed as the Archetype of a perfect humanity.

Why was his message received only by the few?

Because fixed ideas of any kind are impenetrable to new experience. The High Priests regarded the Sabbath prescriptions as the direct commands of God, that could not be changed. Because these powers involve real and certain knowledge of a super-sensuous world, and a moral standard so far above that of ordinary men that it is repellent to them. Jesus saw that religion had become an institutional Legalism. He excited the hatred of the orthodox because he substituted the spirit for the letter, and set aside the whole precepts of the ceremonial law by declaring "all meats clean" and abolishing the sabbatarian rules. "We know this man is not of God because he keepeth not the Sabbath," said the Pharisees after the healing of the man born blind.

This was the real ground of the Rejection—it was due to a frame of mind. So the cunning old Annas and the High Priest Caiaphas wove a plot. They would have the Council ready at midnight, arrest Jesus, try him for constructive blasphemy, condemn him and, to avoid the risk of a popular rescue (for to order his death by the legal penalty of stoning was more than their lives were worth), would deliver him to the Roman Power on an invented charge of sedition. They overcame Pilate's reluctance to be made their tool, by the veiled threat of an information to Tiberius, the cruel old tyrant who was hiding at Capri an ulcerated body and a festering soul. They uttered the most terrible imprecation that history records—"His blood be on us and on our children."

The Law of Consequence worked out in faction, hatred, rebellions, murders by the Zealots and *sicarii* as recorded by Josephus, till Roman patience was exhausted, and the mentality they had invoked realised itself in the most awful of all sieges, the enslavement of the population and the dispersion of the race.

The prophecy of Moses that they should find no rest for the sole of their foot was realised to the uttermost in fifteen centuries of "Christian" persecution and unchristian hatred unparalleled in the annals of mankind. Every "Act" in that

drama of blood and tears is an instance of physical results brought about by spiritual causes. No "intervention" was needed. This is the Hebrew Tragedy. Every act in that drama is an illustration of the real mode of divine governance. It is typical. It is true for all time. Those, be they "Christians" or others, who will not learn by Love and Wisdom must learn by pain, for spiritual growth is the human evolutionary law, absolutely inexorable and as certain as gravitation. Men work their own destruction by their own acts, here and now.

And not in this life only. The soul-faculties of open perception are quite sufficient explanation why there is nothing covered that shall not be revealed, nor hid that shall not be known, nothing so secret but that it shall be brought to light. The soul is seen exactly as it is; and this may carry the joy of membership in the army victorious over pain and death, or the utmost humiliation when the hypocrisies of earth are unveiled.

This is the Law of Spiritual Consequence. No human devices of votes by majorities, no "good intentions" of those who do evil that good may come, can mitigate its relentless operation. There is instant forgiveness for those that love the light; Heaven's grace is ever ready to come into action, but there is no remission of consequences save by bringing in the causes of good to obliterate the causes of evil.

The East has long perceived this—they call it the Law of Karma; and interpret it by the doctrine of Rebirth by which souls acquire character through the experiences of successive lives. That may be true in some cases; but whether true or not, Jesus did not contradict it: he said, "This is Elias, which was to come; and to the question Which did sin, this man or his parents that he was born blind? the Lord answered, Neither did this man sin, nor his parents." That, however, is a side-issue, the main point is that all retributions that look like interventions are the fruit of our own mental action, and if we want peace we must get it by the mentality of peace. The tree must produce its fruit, it is useless to tie grapes to brambles or to seek to elude evolutionary law by Acts of Parliament.

This perception of the consequences of our own acts is not esoteric. It can be extended to the many by the infallible proofs that there is a higher life which works its "signs" in

the material world. The average mind requires tangible proofs of this, and Jesus gave them. We are ignoring his method if we deny them.

This Age of Science has produced scepticism because the revelation of law co-extensive with the universe is incompatible with the geocentric God and the literalism taught by the Churches. This scepticism has prepared the way for a great transition, making it painless. It has been succeeded by indifference. This indifference goes much further than the Churches, it extends to all religion, which is thought of—not as a real relation to a real Power, but as a system of unscientific “beliefs” and outworn dogmas.

Sir Philip Gibbs, in a novel which holds up a mirror to journalistic life, says of a clean-living and honourable youth:

“He would not have labelled himself as a free-thinker. He belonged to a generation in which that label has lost its glamour. . . . He was not a follower of Nietzsche, or Karl Marx, or Bernard Shaw. . . . He simply “did not bother.” Having gone through the stages of doubt and disbelief, he had decided, not deliberately or consciously, to adopt an attitude of religious inactivity.”

This is the prevailing frame of mind to-day.

It can be modified only by conviction that though “interventions” of God in the material affairs of mankind are unsustainable, there is nevertheless, a permanent governance as indefeasible as gravitation. It awards happiness or misery impartially and by the direct consequence of the actions of men. This is strongly brought out in the history of the nation which produced the Old Testament. It is to be found in the whole history of Europe, though nowhere so compendiously and clearly as in the Hebrew story.

It is the answer to the current indifference to all religion, which is thought of as a matter of creeds. That indifference leads them to dismiss the Bible and the supernatural facts alike; the one as fraud or “cryptesthesia,” and the other as a number of ancient tales without significance to-day, instead of regarding it as it is—a summary of the Law of Spiritual consequence under which we live or die.

MY PHILOSOPHY

By SIR OLIVER LODGE, F.R.S.

(Benn and Co., 21s.)

In this book the most eminent among European physicists sums up his position in luminous and simple style. It should be read slowly and meditatively by all spiritualists. It will clarify their ideas of what Spiritualism really means, and will enable them to stand unashamed before the world.

It is in four parts. Part I deals with the constitution of the physical universe ; Part II is on the Evidence for, and Controversies concerning, the Ether ; Part III is on the Introduction of Life and Mind ; and Part IV is on the Evidence for, and Mechanism of, Survival, the final chapter gives the Bearing of the Spiritistic Hypothesis upon Religion.

It is obvious that Part IV is that which mostly concerns the Review known as PSYCHIC SCIENCE.

But Continuity being the keynote of all valid philosophy, we shall, before turning to the last section, endeavour to give a brief summary of the preceding sections, omitting the mathematical reasoning which is incomprehensible by anyone who is not specially a mathematician. It is much to be regretted that average minds who seem unable to understand the mathematical symbols can only represent the action of what the original symbols stand for, should apply these equations to matters for which they do not stand, and imagine that mathematical equations, because they are mathematical, must contain the whole truth. It would be much better for them to leave mathematics out of the question, and confine themselves to the results of experiment.

This procedure will be followed in the review now presented, not that there is any discordance between the mathematical and the experimental, but because the latter is more comprehensible physically.

PART I

Starts with the material universe as built of two electric charges—electrons and protons, with radiation super-added. Negative electrons and positive protons build up all the

chemical atoms, but we are obliged to infer from the beauty and adaptation of this marvellous structure, that there must be grades of existence higher as well as lower than Man. We are obliged to infer Directive Agency therein.

No ultimate origin is known. An Ether in turbulent motion out of which Matter crystallized, is a legitimate speculation. The Energy is there, but guidance also must be added to explain Evolution.

Design and Purpose are conspicuous in it. Two domains are known to Humanity, with frontiers where there may be conflict, one group seeing Divine action everywhere, the other excluding it as superstition. A third group does not deny the mechanical explanation or the spiritual aspiration, but includes both, at the same time realising that Divine activity is not to be appealed to as part of Science. These see that something in space is necessary for all activity, for Matter is essentially inert.

Between Religion and Science there can, it is often said, be no conflict, but this is not a philosophic or permanently satisfying way: "my hypothesis is that this same almost unexplored physical substance—the Ether—operates also in the region of Life and Mind, and ultimately will be found to be the physical vehicle utilised in the spiritual region, so as to constitute the mechanism whereby spirit and matter interact, and that it will ultimately form a bond of union between the two domains experimentally known to Humanity." . . . "My view is that a physical agent will always be necessary for a complete explanation, that every phenomenon is psychophysical, but that the physical agent involved may be inconspicuous and need some drawing-out from its hiding-place."

The next step is a study of what is meant by "inertia," which must be regarded as a fundamental property of Matter, and it is important to see that Inertia means the complete absence of any activity. Yet it would be impossible to exert any force upon a body which possessed no inertia; Inertia is the ingredient which confers momentum upon a body; it is a factor of momentum, the other factor being speed. A railway train moving steadily is subject to no resultant force. Propulsion and resistance balance. The whole power of the engine, after the start, is spent in overcoming friction. The FitzGerald-

Lorentz contraction of all matter in motion, which the electrical theory of cohesion renders so extremely probable, only amounts to a three-inch shrinkage in the whole diameter of the earth in the direction of motion ; but it is enough.

Faraday discovered that an electric current had a property which bore some analogy to inertia, a property clearly dependent on the magnetic field which surrounds every current in rings perpendicular to the conductor. When this magnetic field is intense the current behaves as if it had considerable inertia. To show this, Sir Oliver says :

“ I start a current in a circuit containing a stout ring of laterally sub-divided iron round which the current-conveying wire is wound, and I put in circuit an instrument which only responds when the current has risen to nearly full strength. On pressing down the key, the current rises what is called ‘instantaneously,’ but there is a very noticeable delay between pressing down the key and the response of the instrument.”

And since electrons possess inertia, even those that are clearly disembodied electric charges, it becomes possible to surmise that in some sense, or in a certain grouping, they constitute the atom, that they confer the inertia with which we are familiar, and in fact that electric inertia is the only inertia that exists. This is the electrical theory of Matter. Inertia is the fundamental characteristic of substance.

Radiation

We now come to a most important development of the electrical theory of Matter. It can be destroyed, or rather it can be converted into Radiation at a very high temperature.

The best example of this process is going on in our own sun. Our sun is a mass of gas held together by gravitation, at an outer temperature of some 6,000° C., while the temperature at its centre is estimated at 40,000,000°, or even more. Radiation is in vigorous progress. The light of the sun contains a great deal of energy which has been produced by the destruction of matter or rather by the conversion of matter into radiation in its interior, at the rate of 4,000,000 tons per second. This applies to all stars, so that the amount of matter in the universe

appears to be decreasing and the amount of radiation to be increasing. Thousands of millions of stars have been emitting radiation. What has become of it ?

The physicist has gone beyond material mechanism, he deals with radiation and many etheric phenomena ; and now, under the influence of Faraday, and Maxwell, and Einstein, and other great philosophers, is more concerned with the phenomena that occur in space, or in what may be called the Ether.

The Machinery of Guidance

We now leave aside inorganic, and turn to living matter ; and here I may perhaps be allowed to interpolate into Sir Oliver's philosophy one very important aspect of this living matter. It consists of cells. Cells are the special product of life in matter. Sir Oliver alludes to this. He says : " There seems to be a certain size and shape appropriate to each live organism, although it is made up of a great number of cells, each cell having a kind of individual life of its own."

No difference is to be expected between a molecule which is part of an animated cell and any other molecule ; all are activated by outside agencies. The structure of an organism does not depend on the food taken in, but on some controlling or directing principle which is what we call Life. Any wholesome food is built *discriminately* into its various parts. (A. R. Wallace has some most illuminative remarks on the directive agency and constructive power of the cell in his *World of Life*, p. 295, which I gave in the last issue of this REVIEW.)

Life has this discriminative power. It is not energy, it merely directs the energy which it finds available. No energy is added to a body by the fact that it is alive. Sir Arthur Keith has recently spoken of life as a form of energy. I challenge him for any evidence of such a statement. Were it true, life would be convertible into other forms, and would have a mechanical or thermal equivalent. The element which life adds is not energy but guidance, a power of directing energy into channels which otherwise might be unoccupied.

My hypothesis is that the form-waves (which exert a controlling and directing influence without imparting any energy) constitute the physical mechanism whereby life and

mind operate on, and direct, material particles. The nature of life and mind is still unknown.

PART II

This part, consisting of the Evidence for, and Controversies concerning the Ether, occupies the major part of the book, and is profoundly interesting. But it is intermixed with mathematics, and these are not the mathematics of the engineer, but highly complex differential equations which are independent of all mechanism "without any physical image or concrete idea to catch hold of." They are therefore altogether beyond the comprehension of the average man such as the present reviewer, and are best left on one side by him. "The mathematical method has a surprising power of making deductions about the result of any given activity; but when called upon to elaborate the actual details of the process, and construct a visible picture of how things interact, and trace in detail the course of their activities, it conspicuously fails. This failure is recognised by mathematicians themselves. They know that their symbols can represent a number of different things, and that their equations can be correspondingly interpreted in various ways; but they do not find it necessary to interpret them at every stage of the process, nor need the mathematical transformation have any resemblance to the actuality of intermediate stages." Time and Space can both be expressed by one equation, but when one of these involves the wholly imaginary $\sqrt{-1}$, that alone makes it impossible of physical representation. Time is an inference drawn from speed in our view of material things. In the next phase of our existence it is mere duration, and is measured by change of state so far as it is measured at all. Here, to convert Time into Space it must be multiplied by a velocity, and hence Time and Space are not the same thing. We have at present no dynamics of the Ether, for our senses only tell us of Matter and its movements. Force is a reality between particles of matter, and "potential" energy resides in the Ether, and is just as real as the other kind called "kinetic."

Under the title "Modern Gibes at the Ether," Sir Oliver combats the arguments of Sir James Jeans, and proposes an alternative theory. He says: "I don't object to a warped or

crumpled continuum as a mode of expressing gravitation. But how can a thing be warped or crumpled if it has no objective existence?

(The question of Time-space is solved for most of us by the facts of "wireless telegraphy" and "broadcasting." These electro-magnetic waves must be waves of something. It is not the air, which cannot transmit at anything like their speed. They come through the Ether.)

PART III

We now come to the section of this remarkable book which more specially concerns *Psychic Science*. It opens with a quotation from F. W. H. Myers, that we live in two worlds—a planetary life in this material world and a cosmic life in a spiritual or metetherial world, which is the native environment of the soul.

The universe as a whole contains matter and motion, but it contains more. Experience shows that it contains also Mind and Spirit, and if we limit our studies to that which is not animate, we may be excluding a vitally important element, without which a philosophic understanding of the universe is impossible.

The sciences of chemistry and physics, of biology and psychology, are not separate sciences independent of one another, but are really parts of a unified whole, and this whole must be taken into consideration in attacking any ultimate problem, and must be understood before the universe becomes really intelligible.

In the most elementary processes of physiology, spoken of as Metabolism, a living creature assimilates external material and converts it into its own special form. (I have already alluded to Alfred Russel Wallace's argument on the selective and directive faculty in the cell whereby it secretes, or as it were, creates, out of the protoplasm of the blood, special molecules adapted for the production of each material—bone, muscle, nerve, skin, hair, feather, etc.—carries these molecules to the exact part of the body where and when they are required, and brings into play the complex forces that alone can build up with great rapidity so strangely complex a structure as a feather adapted for flight.)

Sir Oliver alludes to this. He says, Organic matter is just like any other matter: it obeys the laws of physics and chemistry perfectly. It has not any kind of spontaneity, it is perfectly inert; it obeys the laws of motion and of itself it can do nothing. Yet it is through the behaviour of this inert matter that we have to investigate the properties of the life acting on it. Let us not make the mistake of saying that the organism is *nothing but* the material manifestation. There is a physical body and a spiritual body. The physical body is made of matter and is used by soul. The spiritual body is partially and approximately made of Ether and used by the spirit. This is the hypothesis advanced. The etheric body is intermediate between matter and spirit, for it seems probable that Mind, or Spirit, requires some kind of physical vehicle for its manifestation. My hypothesis, says Sir Oliver, is that spirit primarily inhabits the Ether, uses it, and acts on it: and that occasionally this operated-on-ether is able to act upon matter. Thus through the intervention of ether, spirit can be brought into relation with matter, indirectly; and the intervening mechanism (if it can be called mechanism) is the etheric or spiritual body.

We must begin by grasping the fact that the Ether can be animated. The etheric body is animated by the spirit.

In his chapter on "Ether and the Soul," Sir Oliver gives us the connection between the unmodified etherial radiation and the forms of energy that result when that radiation is modified by contact with matter, and through these with the etheric body which his hypothesis claims to be "partially and approximately" composed of Ether. This takes us back into physics, and does not specially concern us as spiritualists. But he says: The probability is that every sensible object has both a material and an etherial counterpart. One side only are we sensibly aware of, the other we have to infer. But the difficulty of perceiving this other side—the necessity for indirect inference—depends essentially and entirely on the nature of our sense-organs, which tell us of matter and do not tell us of ether. Yet the one is as real and substantial as the other, and their fundamental joint quality is co-existence and interaction. Not interaction everywhere and always, for there are plenty of regions without matter—though there is no region without

ether; but the potentiality of interaction, and often the conspicuous reality of it, everywhere prevails and constitutes the whole of our purely mundane experience.

He foresees a time when the soul will be intelligible, and thinks it will be found that soul is related to the ether as body is related to matter. While still in the flesh we shall probably only know our etherial counterpart through its interactions with matter. Directly these cease, it passes beyond our ken, but it exists just as really as before. Indeed, freed from the disabilities and imperfections of matter, it can lead a less distracted and livelier existence.

PART IV

Thus we find in the ether a reasonable habitat for those who have lived in association with matter for the allotted time, but whose existence is by no means terminated by the sloughing off of the material body. Sir Oliver admits that this semi-physical theory would not have occurred to him had he not had proofs that souls actually do survive, so it becomes incumbent on him to give some idea of what that evidence is. He advances a sample of such cases, and remarks that the circumstance that telepathy between the living has become a curious bugbear to those who wish to establish the fact of survival. He says: I think myself that this hypothesis of a widespread power of telepathy is very much exaggerated, and that most of the communications indicative of the surviving memory and natural affection of the deceased communicator, when they come through a good medium, are really what they purport to be. It is natural that most of them should be trivial. But occasionally there is an instance of some object which has been hidden by a person who wished to use it as evidence, and Sir Oliver quotes Mrs. Finney's case from the *Proc. S.P.R.*, Vol. viii, pp. 249-251, into which close enquiry was made. The title is *The Case of the Half-brick*. This was hidden by the brother of the informant after marking the whole brick with ink, breaking it in two and hiding one half in a place known to no other person, with the view of proving his own surviving personality. This he definitely did.

Sir Oliver mentions four other cases from the *Proceedings*, of somewhat similar bearing, and adduces other well-known

and authentic instances. He also alludes to his own sealed document with the S.P.R. and supplementary information given to the L.S.A., in view of his own death.

He goes on to say that animated matter differs in no respect from other kind of matter, except that it is alive. So when we say that life only exists in a material organism, we ought to say that life only manifests in association with such an organism. We have no right to say that it is extinct. All we know is that normally it is no longer manifest ; but the same may be said of every form of energy—in itself it is only known to us by its effect on material bodies. Life and mind never were functions of the material body, they only displayed themselves through it.

A modern theory which seeks to provide the emancipated spirit with any kind of organism related to the physical world might be ranked as a return to a modified form of materialism. For though, when properly understood, this should emancipate us from materialistic bugbears, and although it wholly condemns the idea that flesh and blood are revived or could inherit Eternal Life, yet popular ignorance of the Ether and of the certain fact that the Ether is part of the physical universe and has definite properties that can be experimentally ascertained, may well suggest many difficulties. But recently an etheric version of such a body has been approved or at least regarded as a step in the right direction by some of the more thoughtful communicators from "the other side."

What we need in science is a working hypothesis that we can test, getting results we can verify until ultimately its probability becomes so great that it may be regarded as near certainty.

What we have established, I consider, is the existence of a spiritual world. To establish personal identity is a more difficult problem. In psychical investigations we must insist on the necessity for care and caution in making and recording observations. We must be on our guard not to be deceived. Fraudulent phenomena are the devil.

The acceptance of the evidence of a single trustworthy person as conclusive is not borne out by history. Sir William Crookes made a very simple experiment : he had a mahogany board with one end on a table, the other end supported by a

registering spring-balance. He got D. D. Home, sitting at the table, to put his fingers on the fulcrum of the board, sometimes with an intervening vessel of water in which the fingers dipped. When the time was ripe the far end of the board went down, the scale registering a fair amount of force. After repeating this a number of times, he reported the fact to the Royal Society, and invited authority to see it. But the eminent Secretary and great mathematician, Sir George Gabriel Stokes, declined to witness it. In other words, the testimony of a good and famous experimenter about a simple though incredible result, entirely controlled by himself, was not accepted. Nothing is likely to carry real conviction but the cumulative effect of first-hand experience, of various kinds, under a great variety of circumstances.

Much is made of the apparent element of caprice involved in the spiritistic hypothesis. As soon as we get away from mere mechanism, results are not easily formulated or predicted. The activities of an animal cannot be expressed in mathematical terms, and yet animal instincts and behaviour are subject-matter for scientific investigation.

“ If we are unwilling to admit that we are spirits here and now, using material bodies which we have automatically constructed for the purpose, then probably any form of spirit hypothesis will be unwelcome and perhaps meaningless. My hypothesis is that after death our activities are supposed to go on much as before, but now presumably in space ; and only when we manage to re-establish some temporary connection with matter are we able to make any sign or supply any demonstration of our continued activity. This involves the primary reality of mind in association with whatever physical mechanism it may find available. That, in brief terms is the spiritistic hypothesis which I proclaim and work on.”

CONCLUSIONS

A changed attitude is essential to human welfare in the long run. There should be more harmony between ecclesiastics and politicians. At present the ecclesiastical method is to admit guidance by the spiritual world and adapt its language

thereto, without any strong conviction that its confidence is justified by fact. The politicians pay a lip-service to this doctrine, but go their own way without making any effective appeal. There is therefore complete dislocation between ecclesiastical doctrine and its outcome in practical politics.

Mind is an organising and arranging principle, sorting and ordering. When life and mind are absent, so that unorganised forces are dominant, operations go on, but they always tend to disorganisation and chaos. When life and mind operate, a reign of law and order begins. Wherever we see order and beauty we may know that mind has been at work. A mindless operation, such as often occurs in the inorganic world, usually results in an increase of disorder and mere random confusion.

We have learned even in physics that there are mysterious guiding entities. We call them waves, or we call them ψ , and have begun to deal with them, though we do not know what they are. I am inclined to speculate, and say that these things of which the first glimpse has been caught by recent physics, may be part of the manifestation of life and mind, and that it is by their aid that Mind operates and guides events in the physical universe. This speculation may be wrong, but whether wrong or not, we may be certain that spiritual entities exist, and have far more to do with our actions and our thoughts, our hopes and our sublimer feelings, than we have yet been able to imagine.

The unseen universe is a great reality, that is the region to which we really belong, and to which we shall one day return. Our association with matter is only for a time.

The animated particles which constitute our bodies can do many surprising things, can perform heroic acts, can display self-sacrifice and humane feeling and love, and many of our higher attributes. The soul constructs the body, and a mighty soul may have an influence over the body such as we ordinary folk can hardly imagine. Our belief is that there was one Personality who chose to become incarnate in matter some nineteen hundred years ago, for the purpose, partly perhaps of acquiring experience of that state of existence, but mainly for the sake of helping those who thus became his brethren. Some of us believe that when by the priests and orthodox people of his day he was put to death with the utmost ignominy,

his body was so transfused with the spirit which had animated it, that it dematerialised and left the tomb empty.

Why should His tomb have been empty? Is it that he anticipated a future higher grade of mankind? Was His spirit so high that it not only animated the body, but changed it, altered the perceptible material form, so that in a literal sense he became the first-fruits of them that slept?

Let us not be dogmatic either way. Our Master undoubtedly pre-existed as the Eternal Christ, and is as living and active to-day as ever He was, having acquired the faculty of omnipresence and many other faculties of which we have no present knowledge. He lived on earth for a short time as Jesus of Nazareth, and met with that rejection and contumely which awaits all pioneers; but already He has influenced and redeemed the world to an amazing extent. All the meaning and consequences of that Incarnation we are not likely to know from any arguments based on scientific procedure. We can be thankful that he has revealed to us part of the nature of Deity, whose power and majesty are revealed by science, but who has other attributes of love and simplicity and affection.

These truly human attributes of God were revealed by Christ. He and the Father were One in plan and intention; He was perfectly obedient to His Father's will. He foresaw that only thus could the Kingdom of Heaven arrive on earth. His prayer was, and it is ours, too, "Thy will be done, Thy Kingdom come."

* * * * *

So far I have endeavoured to make an abstract of Sir Oliver Lodge's philosophy, using almost entirely his own words and inserting very few of mine, mostly distinguished by brackets. This, I think, is as much as any "reviewer" should do, so as to give a fair view of the contents of the book, which I hope many will read with the care and attention that it merits. Certainly any reviewer whose knowledge of mathematics is less than that of the distinguished author, should not do more; but I may now, without unduly infringing the bounds of modesty, add some observations of my own.

The "etheric body" has been contemplated ever since Plotinus, and even earlier in Eastern and Egyptian religions.

It has not been generally considered by men of science, because biologists have confined their attention to the material body and have disregarded the fertile field now opened to them.

In a communication, which is but one of many which I have received weekly through the same medium for some fifteen years, I received the information that all "growth" of the material body is by accretion of matter on the cells of the etheric body which has cellular organs like the former.

In the July issue of PSYCHIC SCIENCE I gave the summary of the reply of a teacher brought by my friend on the Other Side of life, and repeat it here because of its connection with the book reviewed.

"You will never understand the process of what you call 'death' and we call 'birth,' till you realise that just as your material body is composed of cells, so likewise our etheric bodies (which you, perhaps rightly, understand as 'the 'soul') are similarly cellular. Every cell of every organ has its etheric counterpart.

"When a body is formed on earth, as soon as Life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on its primary cells.

"Healthy lives provide the best foundations, and as I speak, you must visualize the earth-body and the etheric, growing on parallel lines and cell by cell; gathering very little from the body but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself; but it is attached to and part of the human being. It grows parallel with the material body, as I said, but sometimes very slowly, when the being is degraded: but when he or she is spiritual, cleanly and abstemious, it develops as did R . . . very quickly; her etheric body was very fully developed when she came over. Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Misshapen, small and ugly, they have painfully to grow in the new state into what they might have been had they used

their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

“ We use our organs much as you do, on all but excretion—that is different. All your actions in earth-life proceed primarily from the mind, which extends, in its degree, to body, soul, and spirit, but it is only in this last that you can have conscious contact with the Father of all. We take very little solid food : most of our sustenance is, as it were, in the air. Fruits, instead of rotting, disintegrate and diffuse.”

In all this, the one simple statement that the etheric body is cellular, offers a singularly easy solution to many of our present problems, quite in line with physical science, which sees the close interaction between Matter and Energy, and also recognises that the one invariable product of life that we know is THE CELL.

This solution simplifies some problems of materialisation, but seems to complicate others. It is open to much question, but is certainly not trivial. It does not pretend to be full or exact. It is liable to all the imperfections of such messages. All I claim for it is that I give it in the exact words in which it was given through a medium who has no special knowledge or interests of the kind.

As to the life beyond, Sir Oliver says very little, but he will probably agree that many communications before us state that there is no money ; there is duration, but no time as we understand it ; and that the released soul has the faculty of “ seeing through ” things where we see only the surfaces.

There is no money—therefore we have to stand on what we *are*, on our character. There is no time, therefore there is no hurry ; time is known only by change of state ; those who go over in the same fixed ideas as they held here (and many do), remain in the same state till they open their minds and learn. Those who use the newly developed faculty whose beginnings we here know as “ clairvoyance ” can see at a glance the real character of all whom they meet ; they naturally associate with those to whom they are akin. The next great lesson we have to learn is Unselfishness—the willingness to work happily without thanks or tangible rewards, for others.

Sir Oliver’s philosophy accords with this. I have written

this short article and placed it apart from the usual small print in which most book reviews find their place, because I hope that my (necessarily) very imperfect summary will induce many to buy and read a book which shows a true Spiritualism which can vindicate its character as a new light, and produce that "change of heart" which was spoken of by Christ as the supreme need of Humanity, and was never more needed than to-day.

The principle of all His teaching lay in the word with which the Master opened his mission—*Metanoeite*—change your outlook: look to the eternal and abiding, not to the material and transitory, and work

Not for fame and not for glory.
Give us for our lives' dear story
Give us Love and give us Peace.



SOME REFLECTIONS ON THE ETHERIC BODY

By MISS H. A. DALLAS

The statement that every material cell has its etheric counterpart is not difficult to accept if it is limited to the *present*; but if it is claimed that the spirit-organism after death is a replica of the material organism cell for cell, then we are confronted with great problems, and some of us feel considerable doubt.

Most of us hope that many functions of our material organism will cease at our liberation in death: but if the above statement is true, can we discriminate between the functions we would like to retain and those we desire to be rid of?

What can determine this discrimination? We are not justified in claiming the etheric continuance of those we like and rejecting those we do not like—i.e., if the etheric body corresponds cell for cell after death with the material body.

Moreover, the analogies which we have been in the habit of regarding as illustrations of the change at death no longer correspond. The butterfly's body is entirely different from that of the caterpillar; the dragon-fly is quite different from the grub. The lily differs from the root, the hyacinth from the bulb, the frog from the tadpole.

There is danger in over-definition in attempting to make statements about conditions which will be as different from the present as the butterfly is from the caterpillar.

In the July issue of PSYCHIC SCIENCE QUARTERLY, I note that it is recorded that the editor's friend gave a warning that the medium was a weak channel through which to seek and obtain knowledge on such a subject, and that she would not herself attempt to give it. It may well be that the knowledge which it was attempted to impart became so highly coloured by the ideas in the mind of the medium as to be misleading.

I prefer myself to wait to know what the future body will be like. It may be like, *in some measure* to our present forms—so is the dragon-fly grub or even the caterpillar to its glorified condition, for the same forces are at work in both—it is the

same yet not the same—for the forces work in a different way with different results. The perfected creature still has some of the same needs and instincts. So with our new bodies, they will, I think, be created by similar forces which will relate to the new environment, but because the environment will be new the faculties and instincts will be transformed.

It will be a natural evolution and that which we shall retain will be *determined* by our environment and by the stage of development of the ego: those faculties and functions which relate us to that environment will persist—no others. We go each to “our own place,” to the environment fit for us, and that will be determined by our characters and the stage in development which we shall have attained.

In order to manifest again in relation to a material environment, the freed spirit has to limit itself and materialise a form in which it can experience bodily sensations again. This is not a natural evolution, but is non-natural, undertaken for those still in the flesh—undesirable except for the sake of benefitting mankind. When Sister Amy* materialised, she remarked that the boards of the floor made her feet cold! And when surprise was expressed, she said that when she materialised she took on earthly conditions. It was apparently as if a butterfly were to try to crawl on a cabbage leaf again!

Sir Oliver Lodge has stated his conviction that we possess etheric bodies *now*, and that it is through these bodies that we contact and control matter.

Our individual experience of the ether is through its manifestation as light. It appears to be the great store-house of all energy, even of life itself, but immediate habitual *cognizance* of the Ether of Space is by the light which our sense of vision receives. If we have ether bodies we should, therefore, expect that any evidence we might obtain of them would be through the same manifestation, i.e., light phenomena.

Now there is a great deal of testimony to the appearance of lights, not only at seances, but in connexion with appearance after death, and occasionally light has been seen on the faces of the dying, as if shining through the frail material form; the

* This manifestation has repeatedly appeared with the medium Craddock. I have seen her several times and I am personally convinced of her independent existence.

account of the transfiguration of Jesus is a supreme instance of this, but other instances of a similar though less intense quality are on record.

The question arises why is not this manifestation habitual? If we have ether bodies, and if occasionally they manifest luminously, why is this not a constant occurrence?

The clue to the answer seem to have been supplied by the experiments of Dr. Ochorowicz (of Warsaw) with his medium. He observed that two kinds of rays emanated from her, visible rays and invisible rays; the latter, though invisible, affected a photographic plate; but he also observed that when a materialisation took place there was no luminous manifestation.

The atomic bodies which we have acquired to fit us for our earth life are materialisations; unlike the materialisations which occur in a seance room they are of a durable nature and can sometimes last even for a hundred years: they absorb much force, and we may conclude that the force which would otherwise manifest as light is required to build up and consolidate our material organisms. If this is so, when these organisms are dissipated we may expect our etheric bodies to be luminous; unless the mind, which is the determining and controlling factor, has become grossly materialistic; in that case it may wrap itself in a covering akin to ectoplasm.

The seersess of Prevorst and other psychics have testified that some such substance forms a *nexus* between atomic matter and the real etheric body. She said: "It pervades the body in all parts" and "when the soul parts from the body this fine substance accompanies it": it is destined at last "as to what is more gross and corporeal to be entirely removed, and the soul to assume the nature of the eternal light of the spirit." She added that "souls quite earthly wrap themselves gladly in it."

Andrew Jackson Davis spoke of the same substance as "the vital electrical element." Other seers have referred to it under other terms.

Is it possible that it is this substance which affords a, cell for cell, replica of the atomic body after death?

These suggestions are tentative and speculative, but there is a considerable amount of evidence which supports my main contention, namely, that our etheric bodies would be luminous

if the force required to build up our material forms was liberated. I have quoted some cases which bear on this in my book, *Leaves from a Psychic Note Book*, pp. 61-93,* in which I have discussed the subject more fully.

That the true body is not the atomic form in which we operate on earth has been maintained by deep thinkers in past times whose insight forestalled the conclusions of Sir Oliver Lodge. The Rev. F. D. Maurice, in his work on *Metaphysical Philosophy*, quotes Johannes Scotus, a Celtic metaphysician of the ninth century A.D., who taught that "the form of the body, its primary spiritual constitution is . . . to remain amidst all the changes that it has undergone from its connexion with matter. Its outward material vesture will fall off and be mixed with the elements out of which it is formed. But the true native form, the proper body, will be preserved and recover its relation to the soul that inhabits it."

The Rev. F. D. Maurice, D.D., expressed a similar belief in his volume of *Theological Essays*, published about the year A.D. 1850; in this he indicated his belief that resurrection occurs at death through the liberation of the essential body.

Origen, again, wrote: "Another body, a spiritual and ethereal one, is promised us; a body which is not subject to physical touch, not seen by physical eyes, not burdened with weight and which shall be metamorphosed according to the variety of regions in which it shall be." He called those who believed in a material resuscitation "flesh-lovers."

How greatly these men would have rejoiced to read Sir Oliver's assurance that his scientific studies have led him to the conclusion: "Not only is there a matter body, there is also an ether body and the two are co-existent . . . we may be sure the ether body does not wear out." Thus does a great scientist corroborate the intuitive perception of earnest thinkers in past ages.

It is interesting to remember that as Mr. Mead has told us, the early Gnostic schools used the term "light emanation" to denote the germ of the spiritual man. H.A.D.

* Rider & Co. This book has had very limited circulation.

STENOGRAPHIC NOTES TAKEN AT A DIRECT VOICE SITTING WITH MRS. PERRIMAN

AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE

Thursday, 8th June, 1933, at 7.30

Present :

MRS. PERRIMAN.

DR. H. COULTHARD.

MRS. DE CRESPIGNY.

MRS. MCKENZIE.

MR. WEST.

MR. S. O. COX.

MR. S. DE BRATH.

LADY CURRIE.

MISS HYDE.

JUDGE MCILWAIN.

COLONEL N. P. CLARKE.

MRS. MCILWAIN.

MR. JOHN MCILWAIN.

MR. HERTEN.

MR. HERON.

MRS. MACLEOD.

MRS. HANKEY (Notes).

MISS TOM-GALLON.

MR. PERRIMAN (Gramophone and Musical Box here.)

The seance was held in complete darkness. No trumpet was used. Mrs. Perriman was not controlled. Mr. Perriman operated the gramophone at intervals throughout the sitting.

After the lights were put out, a gramophone record, "Hallelujah," was played. Mr. Perriman then offered a prayer, and "The Lord's Prayer" was recited by the sitters. The voice of "Belle," the little girl Control, was then heard.

Belle. What is it?

Mr. P. ? } Another little sanctuary for you to come and
Mr. W. ? } talk to us.

Belle then greeted her various friends, Mrs. de Crespigny, Mr. West, Judge and Mrs. McIlwaine and their son, Mrs. Hankey, etc. Then came a loud masculine voice, increasing in volume :

"I am glad to be able to be here and to say a few words. I have not been here before. This is my first time, and I see many friends around in this building. I have been taking a stock of things.

"Now, though I may be a stranger to many of those that are here, there are those that (know) me, that I know, not in the flesh but in the spirit.

"And I want you to realise the great amount of difficulties that there are to contend with trying to make oneself responsible for many that come along in the midst, but at the same time I also want you to realise that there is no possible doubt, no doubt whatever, that these two worlds shall at one time be as one. And when that great millenium is reached, and the two worlds are one, then and not till then, will man realise that great understanding of many years ago.

"It is a great joy to me to try to undo many misunderstandings that I passed through; now I have the possibility, and shall try to do so."

After gramophone records had been played, a voice addressed Judge McIlwaine, "Hello, Dad," and a conversation followed, in which Mr. McIlwaine, Junior, took part.

Mr. Perriman asked this communicator who the first speaker had been, and he replied, "Father Vincent." The communicator now speaking was recognised as the son of Judge McIlwaine, and he has been contacted before through Mrs. Perriman.

After a little more music a weak voice was heard trying to speak, and giving a name sounding like Annie or Ellen. Miss Hyde greeted the voice, but was asked not to do so until the identity was clear. (Miss Hyde had addressed the voice as "Helen.") Miss Hyde seemed to recognise the communicator.

The next voice announced, "It is George Parker here; is Charles Parker here?" Later, "I want my boy." He gave the address of Gladstone Road, Newcastle, and added, "I know he is coming to this place, and I want him to know."

"Now, my friends, I just want to explain for a moment. As you know, we are here making the acquaintance of the medium, and it is the first time that this medium has been among so large an assembly of sympathetic and understanding people. You know better than I what a fine sensitive is like, and what the vibrations are that emanate from a sensitive with one who has never before been brought into contact with the public.

"So I am craving for your sympathetic understanding. I

want you to know that we appreciate the kindly feeling and the good vibrations that you are giving. I want you also to make every allowance for one who has come into entirely new surroundings, and to also make it understood that I shall ask her to come here occasionally amongst you to get used to these vibrations, for many reasons.

"Remember you are not wasting your time, but helping one who has little knowledge, in fact, very, very little knowledge of understanding of your wonderful work, but at the same time, a willing worker, and one who hopes to help humanity; and I know perfectly well that you are accepting and understanding that. And that is why I have come forward to speak to you to-night. At the same time it has never been suggested that she should ever visit this place but this once, but I am going to ask her to make this the one visit of a series of monthly visits, to make it possible for her to get used to the vibrations and conditions here."

Mrs. de Crespigny. Thank you very much indeed.

"I hope you quite understand the reason for my butting in."

Mr. Perriman. Pardon me; I have got a say in that, you know.

It is quite on the cards we shall finish our work.

"Just one moment. I am asking you here, as one from the other side of life, not to take, as you intend to, a valuable instrument far away from the good of humanity. I don't think that I have spoken to you before."

Mr. Perriman. I don't know whom I have the pleasure of listening to."

"I shall in a moment tell you who I am."

Thank you.

"In the meantime I have come for a very special reason from the Other Side of life, where we shall all meet later on, and why I am asking this is that the one I am speaking for, may have the opportunity of coming in contact with fully sympathetic, understanding people, and also be able to get used to vibrations outside her own home. I hope you will forgive me taking this responsibility on myself. I know that it seems a very great piece of impudence but I am so anxious that such a possibility will be, if you will only take it into consideration. For I am sure that many friends here knew my father well, understood his work, what he tried to do, and

that is why I am here, to ask you to reconsider your decision. And remember that if you mix with public life and try to help and try to come in contact with the many, you are bound to come in contact with many conditions, many difficulties.

"And I ask you to reconsider your verdict, for there is great hope of great powers yet withheld. The only need is of a wider experience, a wider experience than the home life, and I am sure that my friends here will realise, the same as I do, that voice cannot be got in this manner at every street corner, and that is why I want it to be heard, to be known to the world, when this little place has had something to do with helping to widen the experience of our little friend here. For I know so well how my father tried to help all those who were working for the good of humanity and on the right road. Now is there anything you would like to mention before I go?"

Mr. Perriman. Yes, I would. I think the conditions under which we have been working have been such that it has not only interfered with Mrs. Perriman's health but it is beginning to interfere with her happiness, and if we cannot get satisfaction from your side . . . it is no good going on. . . .

In response to a question, the voice said: "I am Kingsley Doyle. I think, Madam, you partially recognised who I was. And that is why I am here, because we do not want to lose this instrument."

Mrs. McKenzie. I think she would be taken greater care of at a centre like this than anywhere else. That is what the College is for.

"That is why I am speaking to her husband, hoping I may have the support of some of you who knew my father, but the need is for wider experience, wider experience. That is what is needed."

Mrs. McK. Of course you know, Kingsley, this medium must have guides of her own who have been working with her husband.

"But that is why I am afraid. I hope you don't mind."

Mrs. McK. You are very welcome here. We all know the good Sir Arthur did for people, and how interested he always was in the subject of voice mediumship, very much so.

"Thank you; thank you."

Mr. West said that this communicator had been two or three

times before, introduced to the circle by his father, but he had never spoken like this before.

"Hello." The voice approached Mrs. de Crespigny, who asked if it was for her. "Have you anything to tell me?"

"I want you to take advantage of a letter that will be sent to you five days from now, and to carry out the suggestion, for I think it will be to your advantage. It will be a suggestion connected with a journey. It might mean one—two—three—four—five—in five or ten days. One may come in ten days. Follow the one that you get in ten days. Take advantage of the one you get in ten days, and you can do so with advantage."

"*I suppose there is a crowd of people wanting to come through?*"

"Yes, but they are not wanting to make the meeting too great a strain to-night."

"Hello." (Voice addressing Mrs. McKenzie.) "I am very much obliged for what you have done for my wife, Mrs. McKenzie. It is Millar."

Mrs. McK. *Oh, is that so?*"

"I do want her to know that I am very, very satisfied with the way that things are going."

Mrs. McK. *Well I am glad to hear that. I am not always quite satisfied.*

"Well, you see, I can just see a little further, and therefore I can see what the possibilities are."

Mrs. McK. *Oh, I know what the possibilities are, but I want them to carry on. . . .*"

"That is so, and take a definite stand on things that are a little difficult. . . . You know what I mean?"

I know very well.

"I want you to put down your foot and be determined."

I was just making up my mind to do it.

Yes; yes; yes. *I am very glad you understand."*

"Yes; yes; yes. *I am very glad you understand. I do, but I do want you to put your foot down and keep it there."*

It's a little difficult so far away; I haven't seven-league boots, you know.

"What a pity. Well, we will do the best we can. I do want you to keep a steady hand and not let go, because I have it so much at heart.

Yes ; I think she will be very glad to hear that.

"Don't let go, and keep your foot firmly planted and never mind if they come against you with other ideas. Follow on the lead of your own mind, and all will be well."

I am grateful to you for coming.

"Failure? No; no; no; no. There is no failure. God bless you, dear friends."

Thank you so much. I often think of you in connection with . . .

"Well, never mind. We are in perfect sympathy and understanding."

I always felt we should have been if we had met in life.

"Now I am with you, and I want to follow forward. God bless you and help you, and forward the movement."

(Mrs. de Crespigny said that this communicator had come through before, but only said a word or two.)

Voice. "He was not able to give it through quite so clearly as now. It is due to the sympathy."

Music. Then a voice calling "Margaret."

Who is calling?

"John. Margaret. Helen wants to speak."

(Was this for Miss Hyde?) Here followed a conversation, ending with, "I want to give you a message from Father, to tell you that you are not to worry; whatever happens it is for the best."

Miss Hyde. *Is that message for me, or to pass on?*

"It is for you, for you, from your father."

Miss H. *Thank you ; I didn't understand.*

"God bless you. You do now."

"Hello! Jim."

Are you Jim?

"Yes."

Who do you want?

"I want my sister."

Take a look round and see if she is here.

"I want Isabel. It is James. Elizabeth. Elizabeth."

Well, is she here?

"There is a lot of people. She doesn't seem to be here. Never mind."

.

"Hello! John Taylor. . ."

Taylor? Have they got it right?

"No. John Tiller. . ."

Tiller? Is that right?

"No. Tyler. John Tyler. I want to send a message to my sister."

Can you help us then? What is her name?

"Why, her name is the same as mine."

She is not married, then?

"No."

But not John, eh?

"No. She is not married. What do you think that has got to do with you? Her name is Jessie, and she lives in Alexandria, Dumbartonshire."

We need more than that, you know.

"East Street. Alexandria. She is living with her mother. I want you to tell her that I am alive."

Can you tell us where her mother lives?

"Her mother lives with her. I never saw such inquisitive people in my life. And you can tell her that Tom is here, too. That is my brother . . . the war, that I went about my pension."

You were one of the volunteers?

"What has that got to do with you? Good-night."

.

"Hello! Glen!"

Mrs. de Crespigny. Is your name Glen? Whom do you want?

"My mother."

Do you want to send a message to anyone?

"My mother."

I know somebody called Glen.

"I know. That's why . . . (I came?)

Is it through me you want to send it?

"Please tell her . . . give my love, and tell her not to worry. When she comes here she will realise how little cause there is to worry. I will meet her at the terminus. God bless you and keep you all. Good night."

.

"Hello! Billy.

Mr. West. Oh, is that you, Billy?

"I am William. Good evening, Mrs. McKenzie."
Mrs. McKenzie. Do you want me?

"I want to thank you for what you did for me a little while ago . . . what you did when you spoke. I have been here before. I know this place."

Oh, you do?

"I am William Hope. I want to say God bless you all. God bless you all for having faith in me. God bless you. I just want you to know that I do thank you. I do thank you from the bottom of my heart for what you did. I knew you had faith and I knew I would take a chance to-night. God bless you all, for I know now, I know the real, and I see the splendour, and I see where a man has a chance to realise the ambition, and I see the help, and I want to tell you something else, Mrs. McKenzie. After this sitting is over, will you and four friends together; I think your husband wants to try to speak in light. Will you please have this little woman here, if you will just gather together. He wants to try and speak in light. He wants to be the first. Only about four or five of you, and he will try and speak by light.

You mean the others will go, and we six will then stay?

"You know that he was always enterprising. If there was anything new he would have hold of it. He wants to try and speak in light.

"Eh, I say, Mrs. McKenzie, will you just send a message to, you know, Mrs. Buxton, and tell her this: If . . . shapes at all, . . . you know what I mean, with photography, I mean."

Do you think she will get it?

"Tell her to stick by and I will help her to. I am going to try to help her to all I can. God bless you all. I have been here in flesh and now I am here in spirit. And all of you do try to understand. I thank you. Billy Hope, of Crewe.

"Hello! How are you? . . . Kathleen. Kathleen. . . ."
Kathleen? What is the first letter, friend? Tell us.

"K."

Is it Kathleen? Is it a man?

"I want Kathleen."

What relation is Kathleen to you?

" My wife."

Can you see her ?

" No. Well, there's a lot of people. Can I come here again ?

Certainly you can.

" Thank you, very much. You have helped me to get through and I can manage better next time. My name is Arthur Parker. You don't mind, do you ? "

No, not at all.

" Hello ! Alice. . . Hello ! . . . It is Arnold. Tell my sister, will you, that I am alive. Give my love." (*Mrs. de Crespigny answered.*) " Give her my love, and tell her I am happy, and understand now. Give her all my love. Tell her to believe."

Yes ; I may get hold of her some time.

" Please do."

Mrs. de Crespigny said : " That was Arnold Bennett."

(*Another voice.*) " They said I could come here, and here I am. I am George Matthews, I am. You know my brother Sam ? "

No, we don't.

" He lives at Old Beck ? (Leeds). He lives in Armley Road. Can't you hear ? Sam. Samuel they called him, but I say Sam. And he needn't think when he put me down there that I am dead, because I am not. I am alive. By gum, you folks, when you come over here you will have a surprise. It's grand. I wanted to paint pictures when I was here but I couldn't. I can now. And they say I can paint them through somebody else, through some of you folk or someone on earth. I think I may be in one of these big exhibitions."

You will have to learn a bit you know.

" Are you a school missus ? "

No, but I would have an eye on anyone who paints pictures through you.

" I know where you come from. I know the twang. I say, you ain't a school marm ? "

No, not at present.

" You looks at me. . . ."

I have my eye on you.

" You got your eye on something ! I got ginger hair. I am none so bad, Missus. Thanks very much. I thought I

would see if I could come through this sitting. I say . . . your Guvnor's here ; he said I could come here."

Why hasn't he come himself ?

" Oh, he is looking after things. But he is going to experiment, he says. All right. You look a likely lot. I will say good night, now. Good night, Missus."

Good night.

" Your guvnor's all right. Good night everybody. I am not dead. I am happy here."

.

" Hello ! I think you were going to try the musical box ? Cecil Husk said he wanted to use it." (*Musical box belonging to Cecil Husk could not be operated in the dark.*)

" One of the mediums coming to this place in the near future. . . . It is possible you will have a letter with a suggestion come to you for a medium, and I hope to make use."

What sort of a medium ?

" A materialising medium, he says. You have got no knowledge yet. Strange things happen, and I am trying my best to direct her to you. Take care of her, and friends, I will be there to help her. I want you to take care of her, because she is undeveloped. She is about thirty to forty. Only just discovered ; she has strange phenomena and I am trying to influence her to come here. In three or four days you will hear something to that effect. God bless you, and I want to tell you now that this medium, I understand, is getting exhausted because she is not accustomed to the vibrations and at some future date I hope to speak to you again. You know what is suggested by Mr. McKenzie, just for a few moments. He wants to try to make a small experiment.

" And now, my dear friends, good night. God bless and keep you, and remember . . . and the medium's husband living in a material world in material conditions. Now if it were possible to come from time to time for a quiet sitting, once a month, it would be deeply appreciated by us, if it can be arranged to suit your own purposes, of course, it must be discussed otherwise. God bless you all for your good work, and bless you all for your faith and help and guide and keep you, showing you the path in many difficulties and many mis-

understandings. But remember when you clasp hands with those who have gone before, those whom you have loved and lost awhile . . .

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After the sitting Mrs. de Crespigny and Mrs. McKenzie remained with the medium, Mr. McKenzie having said he was determined to get his voice in the light. In full daylight the voice came through, the medium not in trance. It seemed to come from between the back of the chair and the medium's head, then from the front of the medium—very clear and distinct. The medium appeared to be considerably startled.

R. C. DE C.



THE HUMAN SIDE OF MEDIUMSHIP

By JAMES LEIGH

Psychic Research as it stands to-day presents a very complex problem. We are in the position of having established the movement upon a basis which, while considered fairly scientific in some quarters, is much despised in others ; and in point of fact, psychic research to-day has all the potentialities of an exact and developed science and all the eccentricities of an illusionary study. It is doubtless true that this is a mere transitory stage and that with the accumulation of further details concerning the work we have in hand, with the discovery of further laws and the tabulation of further facts, the movement of psychical research may take upon itself a more stable and authoritative form.

Meanwhile, the investigator is labouring under extremely disappointing conditions. Few people have anything good to say of those engaged in the work, no matter how painstaking and thorough their investigations may show them to be ; and there is no present-day reward for their services, except it be the personal satisfaction which may arise out of their earnest endeavours. What is true of the psychic researcher is, curiously enough, true also of his subject. The medium has grown accustomed to be regarded with widespread suspicion, and often with resentment. His work is a peculiar one—a work, moreover, which when wholeheartedly pursued, entails a large measure of personal sacrifice. There is likewise little recognition of *his* services, no matter how sincere and exacting they may be, beyond the mere monetary one ; and in a great many cases that does not exceed a very inconsiderable figure.

The lot of the medium is certainly not enviable. His best friends must, of necessity, sometimes suspect him, and when he speaks of his own peculiar experiences he instinctively couches them in guarded terms. His nature has determined that when he is not being critically tested by sceptical investigators, he must tolerate the company of the most credulous. For having proved the genuineness of a sensitive's supernormal powers over a particular series of séances, some Spiritualists are

usually thereafter his sworn and inseparable friends and nothing that he does or says seems to shake their confidence.

It is true that in the investigation of mediumship, no factor is more important than the personal one. The investigation itself is very personal. That may account for the greater part of its difficulties : for we are dealing here with human demonstrations, sensations and emotions, difficult to register and measure with scientific precision. For example, should an investigation commence in a spirit of vindictiveness, the medium being at some variance with those who are conducting the experiments, in nine cases out of ten that investigation is doomed. At least, it will in all probability prove disappointing—though in the light of fuller experience what may now exhibit a negative aspect may then acquire a new and peculiar value.

It would be thought that with the advance of psychic science generally and the accumulation of psychic facts, the negative attitude displayed by the earliest investigators would have given way to a more sympathetic view. That such has not been the case is amply proven by a survey of recent psychical experiments, especially those touching physical mediumship, and, indeed, there is considerable solace in this reflection, for the maintainance of a highly critical attitude is vital to the interests of the investigation generally. A group of Spiritualists investigating a sensitive's mediumship are invariably chiefly concerned with the examination of the supernormal manifestations : a group of more hardened researchers, however, usually adopt the opposite attitude—being most keenly interested in the control of the *medium*, and the analysis of *his* moods and reactions, to their conditions. Thus an essential equilibrium is unconsciously maintained.

Amongst the most difficult subjects for psychic investigation are those sensitives (often unusually gifted) who regard their supernormal powers with an indifference often approximating to distaste. I have known this characteristic forcibly demonstrated in the case of a very powerful physical medium. She was hardly of the cultured and more refined class and would publicly assail the perpetrators of her unsought psychic manifestations with language which would be mildly described as "abusive !" It was an almost impossible task to persuade

her to "sit," but, curiously enough, once in the séance-room she exhibited toleration of the manifestations and occasionally even betrayed some wild enthusiasm. But her best phenomena came unexpectedly and spontaneously, and it was these, I believe, which most particularly annoyed her.

The opposite type of medium—he who regards his supernatural powers with a reverence almost approaching worship—is a yet more complex subject. Of the two classes he is certainly the more difficult to manage, being particular as to the methods of control implied in his case ("They must not perturb my sacred gift!") and surly when treated in a critical fashion which demands some sacrifice and inconvenience on his part. I have observed that the best mediums are not those most careful in the development and direction of their supernormal powers; in fact, some of the greatest sensitives belong to the class whose attitude to psychic matters displays considerable indifference. And this reflection lends support, surely, to the theory that supernormal powers are "born" in a medium, not added by rigid development in later years.

It seems essential that if the best results are to accrue from any series of scientific experiments with a selected medium, those who are in charge of the séances should, at the outset, make some effort to inspire the sensitive's confidence and even his enthusiasm. The process is entirely psychological and is well worth the time lost in its fostering. Since all mediums differ in their stages of development, types of phenomena and reactions to set *stimuli*, these preliminary séances might fulfil a second purpose; i.e., the study of the psychic type of the sensitive whose gifts are to be tested. This procedure has been followed on numerous occasions—invariably, I believe, leading to justification of the phenomena which subsequently ensued. It is one which should be encouraged in the interests of both the sensitive and the science.

Assuredly, we are still "in the beginning of things." We may look forward with Dr. Osty* to the time when a "Physiology, or a Psychical Science of supernormal cognition will have been built up by well-ordered observation and experiment. We shall learn why it is that the human body becomes fitted for the display of the supernormal faculties and from this,

* Dr. Eugene Osty, *Psychic Research*, January, 1932, p. 19.

how to set to work voluntarily and under the best conditions. Those powers which we call supernormal in the human *psyche* will then be readily explorable, for this reason : The academic psychology as it is found in our Universities of to-day will then appear merely as a rudimentary science of the Mind. Man will have conceptions of the nature of his being quite different from those which rule to-day."

.

Can it be true that this much despised psychical investigation provides us with the oft-sought Key to the Future ? There are many reasons for believing so. That we do not as yet fully understand the work ourselves calls for no condemnation. By a variety of paths, we are approaching understanding. We are still in the pioneer stage, but we are rapidly advancing to the happy position where it will be possible to speak with considerable authority, born of personal knowledge and accumulated testimony.



NOTES BY THE WAY

The past two terms at the College have seen Mr. Harry S. Scofield in the rôle of instructor and guide in the study of Astrology, and those who have been able to attend his classes tell me how beneficial they have found these and what a clear and patient teacher Mr. Scofield has proved. Some may not know that Mr. Scofield was for many years on the Council of the B.C.P.S., and by his business sagacity gave most helpful guidance, as well as assistance, in research work on various occasions. It was out of his contact with psychic facts that Mr. Scofield was led to a study of Astrology, and found it so fascinating and helpful to himself that now it is his pleasure to assist others. He has done so voluntarily and all fees go to the College, and if there are others desiring such instruction they cannot do better than join the new class now starting under such a practical student and excellent teacher. Our thanks to Mr. Scofield for his generous help.

* * * *

It is always pleasant to greet returning friends to the College, and this summer brings Mr. Cyril Tilburn and his wife from Shanghai. Mr. Tilburn had a course of instruction with us six years ago, from which he benefitted considerably, and he tells me he has again made many useful psychic contacts. On his last visit, Mrs. Mason's helper, "Maisie," then only beginning her valuable work, prophesied that on Mr. Tilburn's return to Shanghai, a great expansion of work on very different lines than he was then engaged upon, lay before him. This, entirely unforeseen at the time, has come abundantly true during the past five years.

"Chang," Mr. Sharplin's control, was also a factor in the help given, and also during this visit, and in gratitude, Mr. Tilburn has presented a fine sunblind to the College, which is now fixed in the Healing Room and has proved a great boon during the hot weather. The beautiful Chinese figures on the steps leading to the Healing Room were also a gift from Mr. Tilburn. We thank this good friend for his generous thought for the work.

* * * *

Very grateful thanks are extended to Mrs. Robinson, who has provided new blue curtains for the Healing Room, and to Mrs. Kimber, who has kindly given a carpet for one of the seance rooms.

* * * *

It was a great sorrow to many to hear that Miss Jacqueline had recently to undergo an operation and is still far from well. Her work both public and private has begun to be counted on and there will be keen disappointment at the Edinburgh College where a second visit in September had been eagerly anticipated. But

we trust it is but postponed and that soon we shall hear of our friend's recovery. We send our thoughts towards her with affection and gratitude.

* * * *

Mrs. Eileen Garrett is in her old place at the College, and her work is appreciated on all hands. We hear that in addition to her ordinary mediumship she is placing herself at the disposal of investigations for definite research work. We only hope that the call of the U.S.A. will not prove too attractive to take her from us again too soon.

* * * *

The new syllabus of the Edinburgh Psychic College and Library, affiliated to the B.C.P.S., has just reached us; it presents a very excellent and varied programme for weekly lectures and other activities. The opening meeting on September 8th brought together a large gathering, and some new members, and Mrs. Miller, the Hon. Principal, and her helpers are to be congratulated on the past year's work and encouraged to go forward. Mrs. Thomson is the new Hon. Secretary, and Mr. J. B. McIndoe of Glasgow reaches out a willing helping hand to the new Society, and is on the programme for a series of talks on various psychic aspects.

* * * *

Members of the College are reminded the Annual General Meeting is fixed for Wednesday, October 25th, at which interesting and important matters will be presented for discussion. All members are cordially invited to the *Conversazione* to follow the General Meeting on the same evening.

* * * *

We have an interesting note on the Calcutta Psychical Research Society which we hope to mention more particularly in our next issue. We wish it all success.

* * * *

With reference to the Astrology Classes which have been held at the College by Mr. H. S. Scofield for the past two terms, I feel it would be most ungrateful if I did not mention the very real help that has been given to those attending the Courses. Unfortunately, the number of students has been small, but they have been extremely keen on their work.

The ability and patience exhibited by Mr. Schofield has been wonderful. I am voicing the views of each member of his recent classes, when I say that there is not a single book on the subject which can—or even attempts to—put before one, astrology in a

form which can be assimilated. Every book leaves gaps—without a stepping stone of any sort to help one over that gap. Personally, I did not even know the signs of the Zodiac, when I attended my first class! And to realise that I can now put up a horoscope—and, *still* more wonderful—be able to correct an erroneous birth date—is truly remarkable in such a short time!!

Mr. Scofield has made such an intimate study of the subject—and is such a master of it—that he has been able to evolve short and easy methods to obtain certain data. And these, he has willingly passed on to his students.

I sincerely hope that any interested in the subject will avail themselves of the new Elementary Classes about to be inaugurated.

We—the members of the recent classes—wish to put it on record how exceedingly grateful we are for the wonderful way Mr. Scofield has taught us the subject. We are looking forward to an early resumption of these weekly gatherings.

A. E. NEALE (Dr.).

* * * *

In fairness to Mr. J. A. Findlay we reprint from *Light* of September 15th his protest against one-sided criticism of his book—*The Rock of Truth*—and Mr. Strode's comment.

MR. FINDLAY'S PROTEST

Sir,—It is a pity you publish criticism of *The Rock of Truth* containing flagrant misrepresentations of the text. I am not surprised at the *British Weekly* doing so, but I always put *Light* on a very high level for fair play. Compare the last paragraph of Mrs. Ashton Jonson's article and the ending of my book to which she refers. Could anything be a greater travesty of the truth?

J. ARTHUR FINDLAY.

NOTE.—The closing paragraphs in *The Rock of Truth* are as follows:—

“Just as our countrymen fought and conquered the forces of reaction during the Great War, so will all thoughtful people in time defeat the purveyors of superstition everywhere and thus help to carry forward the light of truth and bring nearer the glad day when the world shall be filled with intellectual light.

“When this time comes, sects and divisions will disappear and the world's religions will be united into one. Religion and science will join together for the common good of all mankind and war will be no more.

“That this book may make clear to all the fundamental certainties of life and also help Christian people, and through

them those of other creeds, to extricate themselves from the quicksands of superstition and to reach the rock of truth, is the author's earnest hope and desire."

We agree that these paragraphs by themselves do not readily bear the interpretation or justify the strictures of which Mr. Findlay complains.—EDITOR of *Light*.

* * * *

MARCUS AURELIUS AND THE CHRISTIANS

Sir,—Mr. Findlay in his book, *The Rock of Truth*, alludes to the Emperor Marcus Aurelius as "being more broadminded than the Christians." This was not the case. M. Aurelius was the most cruel of all the Emperors, not only slaying but torturing any called Christians—the name was enough, as they said. He was personally present at the death of Justin Martyr and others, and his great friend, Rufinus, carried out the torments at Lyons and Viennes to force recantation. These were so horrible that it is difficult for humane persons to read about them. He also permitted anyone to rob them, contrary to Roman law in Asia, and all this was from religious fanaticism. He signed all the edicts himself; there is a great mass of contemporary writing on the subject.

This furious persecution extended into the reign of Commodus for a few months and then lapsed, because the Emperor Commodus was not so attached to religion. A good deal of this is to be found in a book by Spence Jones, *The Early Christians in Rome*, quoted by Sir A. Conan Doyle; also in Lightfoot and others.

63 Lonsdale Road, S.W.13.

E. L. C. STRODE.

Transition of Mr. G. R. S. Mead

It is with deep regret that we have to record the passing of Mr. G. R. S. Mead at his residence in Chelsea on September 27th. The funeral was held at Golders Green Crematorium on September 30th. He is perhaps best known as Editor of *The Quest* and for his remarkable knowledge of all forms of mysticism in all religions; but his friends valued him most for his straightforward rectitude, one example of which was his action in connection with an incident in the early history of the Theosophical Society. One of his friends, Mr. Gow, writes in *Light*, "Only those who know him well were aware of his essential kindliness, sympathy and understanding for his mind was of a positive cast, intolerant of humbug and pretence—terse when it arose from well-meaning ignorance."

CORRESPONDENCE

TELEPLASMIC PHYSIOLOGY OF NATURE AND MAN

It would seem worth while to print Mr. Gaskell's remarks on account of the analogy he draws between the protoplasm of the insect and the teleplasm of the medium at physical seances. To my mind, it is only an analogy, and somewhat remote at that, for the substance which has received the name "teleplasm" or "ectoplasm" is radically different from the purely material and chemical "protoplasm" which is the basis of all material life in animals and plants alike.

The remarks *re* "controls" are not in accord with my experiences. I shall welcome any letters on the subject.—(Ed.)

When examined and carefully compared, it will be found that the transformations of certain insects closely resemble in their inner nature the transformations seen at séances. In all cases the changes take place in teleplasm—living matter. In the life histories of moths and butterflies, the changes in constitution bear little or no relation to previous organic states, as will be seen by comparing the caterpillar with its successor the moth. In the chrysalis the complete change of structure takes place. At a particular time the greater part of the contents becomes fluid and structureless to allow of the creation of the new form, the imago, soon to arise from it.

In the same way, the teleplasm extruded from the medium is structureless and ready to take some new form that may be impressed upon it. It is just as natural for faces to be made in human teleplasm, as it is for butterflies to be made in caterpillar teleplasm. The process of growth and change in living-matter (teleplasm or bioplasm) is the same in all cases.

It is not to be supposed there is no evidence of continuity of life between the changes. There are "rudiments of structure in preparation for the perfect winged insect (or imago) known generally as imaginal buds. All else but these minute *buds* "are broken down, their cellular elements dissolved as they are no longer needed for the insect's life."

Thus, from the investigations of naturalists, we may understand that the major portion of the caterpillar teleplasm when lodged in the chrysalis is dissolved into moist teleplasm (like that at séances) which then is wrought by specific nature into the winged form of the butterfly which rises from the thin shell of the chrysalis.

The universal mind of nature must be recognised as supreme over all natural phenomena, and over the invisible, intangible agencies active in the production of phenomena. These agencies (protoplasts or broplasts) are of astro-mental origin and they carry out the plans and schemes of universal mind for every species of living creature, first in astral matter and second in physical matter. They have long been known as elementals or nature-spirits. It is these which, by the building power of thought, construct all organisms in nature. These nature-spirits (fairies, gnomes, etc.) have no physical embodiments,

and are therefore imperceptible to the five senses. In astral or etheric matter they take on any form which their intelligent mimicry suggests, but their work in nature is guided to be in harmony with the purposes of mind in the cosmic scheme of life. The bioplasts have no moral will of their own ; they as surely work out the operations of the murderer as they do the benefactions of the saint.

In the supernormal experiments of the séance room, we meet with the elementals in the guise of mysterious vague personalities who act as controls of operations, and by so doing prove that they are not human beings, but are actors masked as adults or children, it matters not which. They are irresponsible and non-moral beings who reflect the opinions and knowledge of the sitters, having no originality of their own.

Man gives no evidence of capacity to build any kind of form by working from within to manifest outwardly. His faculty is restricted to the expression of his ideas by working on matter from without, as in architecture, painting and sculpture. To suppose that controls are persons is against the evidence of all the facts concerning them.

From the numerous accounts we have of controls we find that they are notorious liars, and no thoughtful person who deals with them, puts trust in any of their allegations. Besides this lack of truthfulness, the incongruities of their chatter with the hymn-singing of their sitters, are often very marked. The controls naturally cannot say that they are elementals because their nature is to reflect the opinions of the sitters, and the sitters devoutly believe they are mysterious defunct persons. Therefore, so long as mediums and sitters believe that controls are personalities, the controls will pose and act as such.

The conditions affecting séances are obscure, but when manifesting, the controls find occupation in dealing with the energised astral forms of deceased persons attracted to the medium and sitters. The memories of these persons are certainly available as in the case of psychometry. The controls exercise a regulating influence in these proceedings which to the sitters usually assume a religious significance in accord with the popular creed. The religious aspect of the emotional happenings rightly associates them with the Universal Spirit which is supreme over all phenomena of this world.

The Winnipeg séances give prominence to the controls and show them clearly as irrational, ignorant and quarrelsome operants in the building of physical materialisations in living matter. The obstreperous demeanour of the controls is in marked contrast with the cool and steady rationality of the principal promoter and conductor of the experiments, in one case, who, charges them with setting up " a brisk repartee of a purely nonsensical nature " between two entranced and distressed mediums.

A control is described as requiring the sitters to obey its orders given in peremptory and coarse language. Controls are dominant at séances, whether childish like the Fedas or Maisies, or proud dictators like the Imperators, Rectors, Powers and Kings who set themselves up as superior to the sitters. Surely they who exalt themselves shall in time be abased, and the humble shall inherit the earth.

There is no need for us to solicit aid from controls. Man possesses faculties in his inner nature, which assure him of immortality, and these when developed can supply him with the means of perceiving much more in time and space than the five senses can show us. It is usual to mix up the question of immortality with that of survival. The two are quite distinct, for survival may only be for a period of years. If mediums are considered to give evidence of survival of persons, which may be true, yet they certainly give no reason for supposing that departed persons grow older and continue to live on for a long time or for ever. Our curiosity about mediums is insatiable. It is exactly the same case now as it was 70 years ago, and no abiding certainty of personal survival is arrived at, that all investigators can agree upon.

This much we do know—that if any persons who have passed from our company, desire for some purpose to communicate, they can do so. In past times many sporadic messages have been received from departed persons.

G. A. GASKELL.



BOOK REVIEWS

THE ROCK OF TRUTH.

By J. Arthur Findlay. Rider & Co 5s.

We are sorry to see the author of *On the Edge of the Etheric* plunging into the bottomless slough of theological disputation and advancing "Rationalist" arguments many of which have been discredited by serious students.

This book is in two parts: Part I is a violent and one-sided diatribe against Christianity as Mr. Findlay understands it. How one-sided it is will appear from the fact that the Appearances after the Passion are scarcely mentioned, though these were the great message of Early Christianity and were the crux of St. Paul's trial before Festus. Part II gives the philosophy of Spiritualism, and for this part we have only unstinted praise. "Spiritualism" to most minds means only phenomena-hunting with a strong admixture of fraud, with scarcely any thought of the profound philosophical aspects of the subject or its scientific value. Both parts of the book are written from the dry intellectual point of view.

On the first part we shall say but little, except to point out that such a statement as that "the moral tone of Christianity is undoubtedly due to the fact that it was born at a time when the wisdom of Greece and Rome was at its height" is at issue with all that Gibbon has written.

Plato died in 347 B.C. and the Augustan Age ceased with the accession of Nero, A.D. 54, who exhibited in public, "marriage" with a man, and in presence of the high society of Rome "all that night conceals in the case of a woman." (Tacitus, *Annals* xv, 37).

Three causes were in operation to disintegrate the Roman Empire :

1. The progressive deterioration of character due to wealth, slavery, cruelty and scepticism.
2. The development of Christianity, and its primary principle of Love.
3. The later Northern Invasions.

Of these three, Slavery and the Amphitheatre were the chief. Cheap labour was found by masses of slaves. No ray of pity brightened the lives of these poor wretches. Locked up at nights in underground prisons, and denied the most elementary human rights, they were not only a danger from insurrection, but no free labour could compete with slave-labour in such volume, and the few smallholders that remained, migrated to the towns to swell a proletariat that lived by dependence of the rich, by selling the votes that nominated magistrates to lucrative posts, and by doles. At the amphitheatre, not the populace only, but the *élite* of Roman society, enjoyed, actually *enjoyed*, the spectacle of poor wretches torn to pieces by wild beasts, and betting on the deadly gladiatorial fights. This was stopped by the self-sacrifice of the Christian monk, Telemachus. The whole story of the Rise of Christianity may be read in Gibbon, in the admirable summary in the

Encyclopædia Britannica, and abbreviated in my own book—*The Drama of Europe*.

Of course, much that Mr. Findlay states with reference to Christian doctrine is true, and also much that is misleading, but we have a better criterion.

A Frenchman who was asked what most struck him in England, replied, "The number of hospitals and similar works maintained by *voluntary contributions*." The very large scale on which such beneficent institutions are so maintained is a testimony to the effect of Christianity. The doctrinal aspect counts for comparatively little nowadays, though much that Mr. Findlay states is undeniably true: the personal Trinity and the personal Devil, the Day of Judgement, the resurrection of the flesh, eternal punishment, the personal Deity of Jesus, and the whole idea of successive "dispensations" are remnants of an out-of-date theology and should be superseded by the Law of Spiritual Consequence which is the real system of Divine Governance of the world. One cannot but share his indignation at the apathy with which the new revelation of Spiritualism is regarded by the Churches.

Part II opens on p. 82 with the statement (from the Etheric world) that men and women there have an etheric body, the exact duplicate of the material body, for on this etheric body the material body is framed. That etheric body is cellular, and every cell clothes itself with matter here in this world. This origin of life is the first thing that biological Science needs. Alfred Russel Wallace showed this in his *World of Life* in 1910.

Mr. Findlay says, from such communications, (which many men of science still claim to be merely trivial) that the Universe is made up of Mind, Etheric substance, and physical matter. In this he is putting "Mind" for "Spirit," but to this we have no objection.

He develops the teaching of Spiritualism under the seven principles of the Spiritualists' National Union, and adds: "When the time comes that machinery does our work for us, a sound economic communism will naturally follow. Capital and Labour will automatically cease to function apart from the State." That is the problem before our statesmen to-day; it may perhaps be less "automatic" than Mr. Findlay anticipates.

He gives an interesting example of clairvoyance. He says: "Many people have this gift. The other day a friend of mine attended a funeral. As the coffin was lowered someone took a photograph of the mourners, and when the plate was developed, the photograph of the man whose body was being buried, appeared standing by his wife. This was shown to the officiating clergyman, and he replied: 'Yes, I saw him standing there just as the photograph depicts it.' My friend then said, 'Well, you should tell your congregation that from the pulpit,' to which he replied, 'I would not dare; my Bishop would object.'"

Mr. Findlay remarks with perfect justice: Could anything exemplify better the hopelessly illogical position of the Christian Church?

On p. 214 he gives an excellent example of the spiritualist explana-

tion which excludes the possibility of the action of the subconscious mind—that bugbear haunting so many “scientific” men. He states correctly, as did Dr. Geley in his book, *From the Unconscious to the Conscious*, that “Mind is of two degrees, one directing growth, and the other capable of appreciation and intelligent thought. The first is called the sub-conscious, and the other the conscious mind.” People often speak of the former as though it were a separate and distinct type of mind. That is not so; the subconscious is perhaps ninety per cent, of our whole mind. Its creative faculty should be proof enough that it comes from the Unseen world for which Mr. Findlay suggests the name Etheria, for all the “spheres” or “planes” above the earth, of which he gives an illuminating diagram on p. 259.

The Epilogue expresses the author’s hope that “the book may help Christian people, and through them, those of other creeds, to extricate themselves from the quicksands of superstition and to reach the rock of Truth”: not, of course *the* truth, unadulterated and eternal, but as much truth as is comprehensible by our infantile minds, and perhaps a little beyond them.

This leaves Beauty and Goodness still to be attained. However, we cordially share Mr. Findlay’s hope, though we think that substantiated and positive statement of fact (of which there is no lack) will be of more avail than polemical argument, never final, and likely to offend many more than it will convince. For instance, we notice on p. 132 that “Jesus taught that we are to sell all and give to the poor.” Obviously he taught no such thing as a general duty—that was counsel given to a young man who claimed to have observed all the Commandments from his youth up, on a special occasion, “If thou wouldest be perfect.” Jesus, who had the faculty of clairvoyance, knew that he would go away sorrowful. It is the same with the “Needle’s Eye,” which was a wicket gate to enter the city when the great gates were closed. It is almost funny to read that the Epistles of St. Paul “have no historical value; they are unsigned and no one knows when they were written” (p. 138). No mention is made of the supreme spiritual powers and insight of Jesus, of his predicting his trial, death and resurrection, nor of the teaching of Love which established Christianity.

Spiritualists who, like the present writer, are also intelligent Christians, may well repeat Canning’s dictum—“My enemies I can deal with, but Heaven save me from my friends!”

S. DE B.

A SPIRITUAL UNIVERSE.

By Thomas Ames. A. H. Stockwell, Ltd. 6s.

In his Foreword the author states that his object in writing the book is to try to throw some light on the meaning and purpose of life. Whilst studying chemistry and physics the Principal of his school delivered a lecture on “What am I, Whence am I, and Whither?” This lecture and his own studies made him suspicious of the old

traditions and he found they could not be reconciled with reason or what he knew to be fact.

The Author attempts to forecast the ultimate destiny of man by considering analogies in Nature and the teachings of Evolution. It is apparent that he is familiar with the phenomena of the séance room, and although this knowledge must have influenced him he makes little use of it in his attempt to prove his case ; rather does he rely on reason, and he advances views which are the result of deep thought. Whilst admitting that his object is to prove the spirituality of the Universe by scientific evidence, he complains that, important as the subject may be, it has been largely shirked by organised Science.

He considers that religious creeds are becoming ever more discredited as time goes on and pleads for people to have the courage to think. Unfortunately many do not appear to have that courage. Chapters on the Future Life, the Value of Prayer, and Life and Consciousness provide food for thought and many who are tired of reading the psychic experiences of others and who are not afraid to think, will find much to interest them in this book.

S.O.C

A GLASTONBURY ROMANCE.

By John Cowper Powys. The Bodley Head. 10s 6d. net.

Readers who want a three volume novel in one will be satisfied with the wealth of exciting material in this romance, which, according to Hugh Walpole, "is the most remarkable novel that has been published in England for a very long time."

Parts of it may be too realistic for the taste of some, but it has an attraction for psychic students in its constant insistence on the impact of the Unseen upon the Seen. The story weaves in and out of the lives of a group of modern people in Glastonbury, where many sensitives have experienced the thinning and rending of the psychic veil. In Geard, the laypreacher, we have a picture of a natural healer, who, though of coarse texture in some aspects, keeps himself in the closest contact with the invisible and believes in the ancient powers associated with Glastonbury. So profound is his belief, that he declares on the occasion that no miracle is beyond him, even to the raising of the dead. Taking him at his word, a dead boy is brought, on whom he stretches himself in Biblical fashion, and returns the boy alive and well to his people. Was the boy really dead? Was it all a "plant" by Geard? the oldest misgivings of humanity in face of the unknown follow him. On another occasion he stretches himself by the side of a poor woman suffering from an incurable disease, and with the words, "Now, Tittie, my gurl, thee an' me be a goin' to have some blessed sleep." soothes her agonies in slumber. Later he takes this same woman, against her doctor's orders, and plunges her, in an ecstasy of faith, in the waters of the Chalice Well, and cures her. It was noted on these and other occasions that Geard seemed to experience in his own body, the very pains of the poor sufferers, a phase familiar with

some psychic healers. Again, Johnny Geard is almost against his will compelled to sleep in a haunted room. A "voice" wakens him, and though in mortal fear, he overcomes it by entering with such a depth of pity into the tragic history of the one who has called that he makes a channel of escape for the tormented soul, a method known and used by experienced psychics.

The story of the "appearance of 'the Grail'" to Sam Dekker, a boy who has dedicated his life in a very sincere way to the service of his followers, is a moving episode. Sam has renounced the very dearest thing in life, and wanders one evening in deep trouble in the fields and by the waterways of Avalon. He is a born naturalist and these contacts soothe and heal. Suddenly he feels a crashing pain in his very vitals, as if a "spear" had been plunged into him, and into the midst of the darkness that followed came the vision, "with a clearness that branded it forever upon his brain." "He saw a globular chalice that had two circular handles. The substance it was made of was clearer than crystal; and within it there was dark water streaked with blood, and within the water was a shining fish." "It is the Grail, it has come back to Glastonbury" thought Sam. His first thought was to tell others, but some thought him mad, and others were completely indifferent, and he found with other visionaries that the appearance was for him alone and that his life and not his words must witness to the reality.

Curiously, in this novel, though many women characters appear, women of intuition and understanding, it is the men who have the psychic experiences. Not saintly men either, but sensitive to atmospheres.

Humour, pathos, coarseness, rub shoulders in the story; life in its commonplaceness, and in its pain and tragedy, but the Glastonbury atmosphere subtly affects all, from mad Bet, a witch, to the Welshman haunted by the lust of cruelty, and John Crow, who hated all this "legendary stuff," but himself had a vision of Arthur's sword "Excalibur," as he stood on Pomparles bridge over the waters where legend says it was flung.

If the author has a moral, it is the abiding influence of places chosen by the invisible for a particular purpose in history.

"Men may deride them, decry them, tear them down. They may drive their engines through the ruins of Glastonbury, and their airplanes over the Stones of Stonehenge. Through all the stammerings of strange tongues and murmurings of obscure invocations, She (the Ancient Mother) still upholds her cause; the cause of the Unseen against the Seen, of the weak against the strong, of that which is not, and yet is, against that which is, yet is not. Thus She abides."

B. McK.

YOUTH AND SURVIVAL.

Pub. by C. W. Daniel Co. 1s. net.

The title of this brochure might have stood simply as survival, for beyond the fact that the author is a young man it has nothing

particular to say to youth. It might have also been labelled an autobiography, for it deals exclusively with Mr. Collen Smith's experiences in mediumship, supported by many letters from those whom some would call "satisfied clients." It might also by some be dubbed an Encyclopædia, for it covers, if only by naming, most of the subjects that fringe the direct study of psychic facts.

Some patches are good, as the detailed case of the prophecy of a disaster, unfortunately fulfilled, but it seems to me to attempt too wide a range and that Mr. Collen Smith would have served himself and his readers better by cutting a good deal of extraneous matter, and sticking to the main and interesting story of his psychic development and its results, so avoiding the immense amount of small type which overloads the book and considerably annoys the reader.

THAT IMMORTAL SEA.

By Clifford Bax. Lovat Dickson. 7s. 6d. net.

All serious thinking on the great realities of life is welcome, and Clifford Bax reasons intelligently and interestingly in the above on the possibility that man's consciousness may survive the death of the body in spite of the adverse verdict of materialistic science. He is distinctly favourable to the claims of the Spiritualist and considers that Sir Wm. Crookes and Sir Oliver Lodge and others, who have given close attention to psychic facts and have been convinced by them, are in a superior position to the critical rationalist who criticises but has made no first-hand examination.

"I feel," he says, "as most casual observers must, that the sceptic is often shallow, often hasty, and often fanatical. He is fanatical when he refuses to admit that a message from the dead, transmitted by a medium is evidence of survival because a living person is able to verify it. When that is so, the sceptic assures himself and the world that the medium extracted the message from the mind of the living person. Clearly, though, if no living person could verify it, the communicating spirit would be in the desperate state of a "Long-lost Brother" who has no scar by which he can be recognised. He is hasty when he performs a gleeful war-dance because a certain medium has been exposed. Ninety-nine grocers may put sand in their sugar, but there may still be just one who does not. And he is shallow when he derides the evidence of spiritualism because communications from the dead are usually trivial and sometimes absurd. He assumes that immediately after death Aunt Sarah should become a glorious and omniscient being. The Rev. Vale Owen provided many elevating discourses, but the sceptic can find no reason for attributing them to "the dead"; and Swedenborg's detailed account of heaven and hell makes no impression on him."

"The battle," says Mr. Bax, "is so fierce because the issue is so great, and the evidence for survival which has now been accumulated by psychic research would almost certainly satisfy the average man

if it were evidence in favour of the unexciting proposition that there is vegetation on the moon."

Such doughty support on our behalf from a well-known writer in the course of dealing with many other problems of modern life in this very readable book must be sincerely appreciated by all psychic students.

EVOLUTION OF HABIT IN BIRDS.

By Edmund Selous. Constable. 10s.

This book is different from the ordinary works on Natural History which often repel the animal lover by reason of the importance, perhaps undue importance, they attach to classification. The author of this book, however, is interested in living birds and their habits. The amount of information he has gathered which is not to be found in the text-books is amazing. This information has been collected by tireless observation which only a real lover of Nature could have undertaken.

Although this book may not be of such interest to students of Psychic Science as the author's "Thought Transference (or what?) in Birds," yet it is one which should be read by all who love birds and the country side.

S.O.C.

"MODERN MAN IN SEARCH FOR A SOUL."

By C. G. Jung. Messrs. Kegan Paul. 10s. 6d. net.

The title of this book at once arrests attention. It consists of a collection of essays from the pen of one of the most distinguished Psychiatrists, giving a fund of information, in a form available and applicable to everyone, as to the nature and function of the psyche, that vast region of the unconscious for which the modern man is groping.

The subject is of necessity approached from the pathological side, as it has been in the consulting-room where Dr. Jung has discerned the spiritual need.

Each essay deals with a special aspect of the subject. A section on dream analysis, two on the problems and aims of psychotherapy, a chapter on his theory of types, a study of Archaic Man in which an explanation of the appearance of ghosts and spirit forms at seances is given; then comes an essay on the four stages of man, etc., all of which pave the way to the main theme, the spiritual problem of modern man.

It is generally admitted that during recent years there has been a gradual exodus from the churches resulting in an atheistical tendency based on our knowledge of science, economics and technology. But *pari passu*, there has been a growing "psychological" interest evidenced in some measure by such movements as Theosophy, Spiritualism, Occultism and New Thought.

Jung takes a definite stand against materialism. He is confident that the soul is a psychic reality. Modern man is turning his attention from material things to his own subjective processes. He expects something from psychic life which he has not received from the outer world. He is seeking for something to come from within, to be the expression of his own psychic life, which almost amounts to a fascination; and it is this fascination which psychic life exerts upon him that Jung regards as the crux of the spiritual problem of to-day. In this he sees a far-reaching spiritual change in the western world.

In a short review one can do but scant justice to a work of such importance and magnitude. In some parts should the layman get a little out of his depth he is advised to persevere as the revelation of the inner working of the mind may alter his whole outlook and attitude to life.

In the final chapter Jung appeals to the Clergy to co-operate in studying and understanding Analytical Psychology and practise it along with the teaching of Christ, the greatest of all Psychologists. Though a Protestant himself, he makes the significant admission that Rome was studying his writings long before the Protestant pastor thought them worthy of a glance.

THE SECRET COMMONWEALTH OF ELVES, FAUNS AND FAIRIES.

By Robert Kirk, M.A. (1691). Eneas MacKay, Stirling. 7s. 6d. net.

"The Fairy Knowe," the title of a short play founded on the Rev. Robert Kirk's experiences and observations on the "wee folk," is brought to our eyesight by a charming reproduction of a water colour by Sir D. Y. Cameron, R.A., of the Hill of the Fairies at Aberfoyle, Perthshire, where Mr. Kirk located their dwellings. Not that he ever saw any himself, but he was an assiduous collector of stories of other-world people, be they elves or fauns or fairies, or only the spirits of plain folk. Indeed he is not very clear in his distinctions between the two, and though he would have us believe in a veritable "Kingdom of Faerie," his stories usually lapse into tales of "second sight" among the Highlanders at first or second hand, with instances of clairvoyance and clairsaudience of people both dead and alive. The "co-walker" or Double or Wraith of a person often seen when alive, he thoroughly well established, and anticipated by two centuries many of the findings in "Phantasms of the Living."

The reverend gentleman was apparently under no harsh Calvinism such as laid its heavy hand on such studies in other parts of Scotland, but pursued his way unmolested, until at the age of fifty while walking one day on the Fairy Knowe he disappeared, and though a funeral and grave stone with a proper inscription followed, the corpse was lacking, according to the record of a Minister who followed him in the parish. But he "came back" to prove his own theories, the story says, and in a vision promised to appear again, and requested a relative to throw his dirk over the head of the apparition, and he, Mr. Kirk, would be

able to resume his earth activities instead of ministering to the fairy clans. But the relative was so overcome when the ghost of the minister did appear that he forgot his injunction and poor Mr. Kirk, a seventh son, and so destined to fairy land, was seen no more !

Are these " little people," as real in their own sphere, as the spirits of men and women so well substantiated by psychic facts ? Or are they but the ancestors of ancient inhabitants of the Highlands and elsewhere, so welded to the etheric counterpart of their earth life that they seek no advance, but remain for generations wandering in and out among men and aspiring to no celestial glories ? So thinks Andrew Lang, whose interesting introduction, first written to the story in 1893 is republished here. As against this Geoffrey Hodson testifies to many hours of pleasure and profit in watching the " little people " in secluded dells in England, but as a theosophist he distinctly regards them as of a different grade from humans. I have myself in clairvoyance, seen a dozen " elves," like old fashioned boys and girls disporting themselves at Virginia Water, and once on Glastonbury Tor I saw a gnome, a real old son of the soil. To " see " any of these, one must be in fine tune with nature ; quietness and seclusion are essential, for their elusiveness is proverbial, and so I think that Mr. Kirk, erudite though he was, must have learned this secret and at last got himself charmed away by the " subterranean " people as he calls them.

A delightful fantasy at least, and for its day the record has many shrewd observations, endorsed by modern psychic findings.

" Happier by far he must be with those green clad little folk who know no care, no envy, malice, hatred or uncharitableness, and are always glad," says R. B. Cunninghame Graham in a delightful introduction to this happily produced story.

B. McK.



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We propose to publish in this magazine a list of accredited Societies all over the world, and the charge for inclusion of a name and address in this Directory will be 5s. per annum for four quarterly insertions: The magazine will be sent post free to these Societies for a reduced subscription of 9s. per annum, *including the advertisement each quarter*. Our members often ask for the addresses of Spiritualist Societies in their respective localities, and we feel that the publication of such a list will be very welcome.—EDITOR.

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